

THE
PRACTICE
OF
PIETY:

Directing a Christian how to walk
that he may please God.

Amplified by the Author.

The last Edition.

*Piety hath the Promise,
1 Tim. 4. 8.*

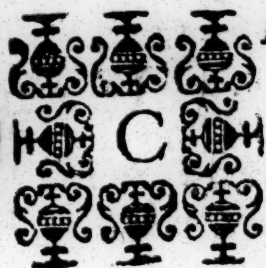
EDINBURGH,

Printed by George Swintoun, and
James Glen. Anno DOM.

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C



To the High and Mighty
PRINCE
CHARLES,
Prince of *Wales.*

 **H**RIST JESUS, the Prince
of Princes, blesse your Highnesse
with length of dayes, and an
increase of all Graces, which
may make you truely prosperous
in this life, and eternally happy
in that which is to come.

Jonathan shot three Arrows, to drive David
further off from Sauls fury: and this is the third
Epistle which I have written, to draw your High-
nesse neerer to Gods favour, by directing your
heart to begin (like Josiah) in your youth to
seek after the God of David, (and of Jacob your
Father. Not but that I know that your Highnesse
doth this without mine admonition; but because
I would with the Apostle have you to abound in
every Grace, in Faith and Knowledge, and in all
diligence, and in your love to Gods service and
true Religion. Never was there more need of
plain and unfained Admonition: for the Comick
in that saying, seems but to have prophesied of and

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times, Obsequium amicos, veritas odium parit. And no marvel: seeing that wee are fallen into the dregs of Time, which being the last, must needs bee the worst dayes. And how can there bee worse, seeing Vanity knows not how to bee vainer, nor wickednesse how to bee more Wicked? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion; they are now reputed most discreet; who can make the least profession of their Faith. And that these are the last dayes, appears evidently; because the security of mens eternal state hath so overwhelmed (as Christ foretold it should) all sorts: that most who now live, are become lovers of pleasures more then lovers Of God, 2 Tim. 2. 4. And of those who pretend to love God, O God! what sanctified heart can but bleed, to behold how seldome they come to prayers? how irreverently they hear Gods Word? what strangers they are to the Lords Table? what assiduous spectators they are at Stage-playes? where (being Christians) they can sport themselves to hear the Vassals of the Devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco pypes in their bibbing houses. So that hee who would now adayes seek in most Christians for the power, shall scarce almost finde the very shew of godlinesse. Never was there more sinning, never lesse remorse for sin. Never was the Judge neerer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would bee found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest

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greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good Book haps into their hands: or some good motion cometh into their heads, whereby they are put in minde to consider the uncertainty of this life present; or how weak assurance they have of eternal life, if this were ended: and how they have some secret sins, for which they must needs repent here, or bee punished for them in hell hereafter: Security then forthwith whispers the Hypocrite in the Eare, that though it bee fit to think of these things; yet, It is not yet time; And that hee is yet young enough (though hee cannot but know, that many millions as young as himself, are already in Hell, for want of timely repentance.) Presumption warranteth him in the other Eare; that hee may have time hereafter, at his leisure to repent: and that howsoever others die, yet hee is far enough from death, and therefore may boldly take yet a longer time to enjoy his sweet pleasures, and to encrease his wealth and greatnesse. And hereupon (like Solomons sluggard) hee yeelds himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sins, till at last, Despair (Securities ugly Hand-maid) comes in unlooked for, and shews him his Hour-glasse; dolefully telling him, that his time is past: and that now nothing remains but to dye, and bee damned. Let not this seem strange to any, for too many have found it too true: and more, without more grace, are like to bee thus soothed to their end; and in the end snared to their endlesse perdition.

In my desire therefore of the common salvation;

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but especially of your Highnesse everlasting welfare: I have endeavoured to extract (out of the Chaos of endlesse controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor labours (in a short while) come now forth again the 34 time under the gracious protection of your Highnesse favour: and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to bee pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age, to bee the true Patron and Pattern of Piety? Piety made David, Solomon, Jehoshaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Queen Elizabeth, Prince Henry, and other religious Princes to bee so honoured: that their names (since their deaths) smell in the Church of God like a precious ointment, and their remembrances, sweet as Honey in all mouths, and as Musick at a banquet of wine: when as the lives of others, who have been godlesse and irreligious Princes, do rot and stink in the memory of Gods People. And what honour is it for great men to have great Titles on earth, when God counts their names unworthy to be written in his Book of life in heaven.

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people; so by frequent praying (which is our talking with G O D) and hearing the Word, which is Gods Speaking unto us) wee shall bee changed from glory to glory, by the spirit of the Lord, to the Image of the Lord, 2 Cor. 3. 18. And seeing this life is uncertain to all

Dedicatory.

all (especially to Princes : What argument is more fit, both for Princes, and people to study, then that which teacheth sinful man to deny himself, by mortifying his corruption : that he may enjoy Christ, the Author of his salvation ? to renounce these false and momentary pleasures of the World ; that he may attain to the true and eternal joyes of heaven ; and to make them truly Honourable before God in Piety, who are now only honourable before men in vanity. What charges soever we spend in earthly vanities : for the most part, they either dye before us, or we shortly dye after them : but what we spend like Mary in the Practice of Piety, shall remain our true memorial for ever. For, Piety hath the promise of this life, and of that which shall never end. But without Piety, there is no internal comfort to be found in conscience, nor external peace to be looked for in the World, nor any eternal happinesse to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highnesse ? being the sole Son and Heir of so gracious and great a Monarch : who is not only the Defender of the Faith by Title ; but also a Defender of the Faith in truth, as the Christian world hath taken notice, by his learned confuting of Bellarmines over-spreading Heresies : and his suppressing, in the blade of Vorstius Athean blasphemies. And how waste it is for your Highnesse to equal (if not exceed) all that

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that went before you, in Grace and Greatnesse : if you do but set your heart to seek, and to serve God, considering how religiously your Highnesse hath been educated by godly and vertuous Governours and Tutors : as also that you live in such a time, wherein Gods providence, and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehojada, that doth good in our Israel, both towards God, and towards his House : of whom your Highnesse at all times, in all doubts, may learn the sincerity of Religion, for the Salvation of your inward Soul : and the wisest counsel for the direction of your outward state. And to excite you the rather to the zealous Practise of divine Piety, often suppose with your self, that your Highnesse hears your religious Father James speaking unto you, as sometimes holy David spake to his Son Solomon : And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing minde : for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts : if thou seek him, hee will be found of thee ; but if thou forsake him, he will cast thee off for ever.

To help you better to seek, and serve this God Almighty, who must be your chief Protector in life, and onely comfort in death : I here once again, on my bended knees, offer my old mite new
stamp

Dedicatory.

Stampt into your Highnesse hands : daily for your Highnesse, offering up unto the most High, my humblest prayers : that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease : In all other matters I will ever rest

Your Highnesse humble servant
during life to be commanded

LEWES BAILY.

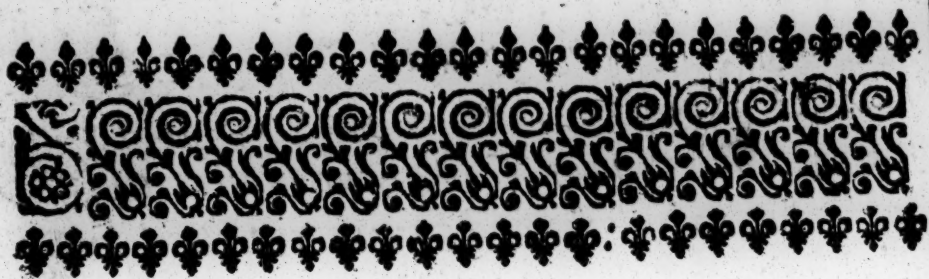


A D
CAROLUM
PRINCIPEM.

*Tolle malos, extolle Pios, cognosce Teipsum :
Sacra tene, Paci consule, disce pati.*

A S

To



To the Devout Reader.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points and to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: and withall, finished all that I intended in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in prayers, who hath vowed both his life and his labours to further thy Salvation as his own.

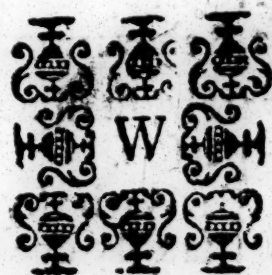
Farewell in the

Lord Jesus.

T H E



T H E
P R A C T I C E
O F
P I E T Y,
Directing a Christian
how to walk that he may
please G O D.


 Ho ever thou art that lookest in-
 to this Book, never undertake
 to read it, unlesse thou resolvest
 to become from thine heart, an
 unsained Practitioner of Piety,
 Yet read it, and that speedily,
 lest before thou hast read it over, God (by some
 unexpected death) cut thee off, for thine in-
 veterate Impiety.

Unlesse that a man doth truly know God, he
 neither can nor will worship him aright: for
 how can a man love him whom he knoweth
 not? and who will worship him whose help a
 man thinks he needeth not? and how shall a
 man seek remedy by Grace, who never under-
 stood his misery by Nature? Therefore (saith
 the Apostle) *He that cometh to God, must be-
 lieve that God is, and that he is a rewarder of
 them that seek him.*

The

The Practice of Piety consists

1. In knowing

1. The Essence of God, & that, in respect of

1. The divers manner of being there in, which are 3 Persons :

1. Father.
2. Son.
3. Holy Ghost.

Nominal : or

2. The Attributes thereof, which are either

Real

1. Absolute

1. Simple-
ness.

2. Infinite-
ness.

2. Relative

1. Life.
2. Under-
standing.
3. Will.
4. Power
5. Majesty

2. Thy own self in re-
spect of thy state of

1. Corruption.
2. Renovation.

2. In glorifying God aright

1. By thy life, in dedicat-
ing thy
self de-
voutly to
serve him

Ordinarily.

1. Privately, in thine
own person.

2. Pub-
likely.

1. With thy
family eve-
ry day.

2. With the
church on
the Sabbath
day,

Extraordi-
narily, by { Fasting.
Feasting.

2. By thy death, in
dying

1. In the Lord.
2. For the Lord.

And

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good Practice, without the knowledge of a mans own self: we will therefore lay down the knowledge of Gods Majesty, and mans misery, as the first and chiefest grounds of the *Practice of Piety*.

A plain description of the Essence and Attributes of G O D, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.

Although no creature can define what God is, because he is incomprehensible, and dwelling in inaccessible light: yet it hath pleased his Majesty, to reveal himself in his Word unto us, so far as our weak capacity can best conceive him. Thus:

God is that one Spiritual and infinitely perfect Essence, whose being is of himself eternally.

In the Divine Essence, we are to consider two things: First, the divers manner of being therein: Secondly, the Attributes thereof.

The divers manner of being therein, are called Persons.

A Person is a distinct subsistence of the whole God-head.

There are three Divine Persons, the Father, the Son, and the Holy Ghost: These three Persons are not three several substances, but three distinct subsistences; or three divers manner of beings of one and the same substance, and Divine Essence. So that a Person in the God-head, is an Individual Understanding, and In-

communicable subsistence, living of it self, and not sustained by another.

In the unity of the God-head, there is as a plurality, which is not accidental (for God is a most pure act, and admits no accidents :) nor essential : * (for God is one Essence onely) but personall.

The Persons in this one Essence are but three. In this Mystery there is *alius & alius*, another and another : but not *aliud & aliud*, another thing, and another thing.

The Divine Essence in it self, is neither divided nor distinguished, but the three Persons in the Divine Essence are distinguished among themselves three manner of wayes.

1. By their Names.
2. By their Order.
3. By their Actions.

1. *By their Names, Thus :*

THe first Person is named the Father, first in respect of his natural Son Christ; secondly, in respect of the Elect, his adopted sons, that is, those who being not his sons by nature, are made his sons by grace.

The second Person is named the Son, because he is begotten of his Fathers substance or nature; and he is called the Word. 1. Because the conception of a word in mans mind is the nearest thing that in some sort can shaddow unto us the manner, how he is eternally begotten of his Fathers substance : and in this respect he is also called the Wisdom of his Father, *Prov. 8. 12.* Secondly, because that by him the Father hath from the beginning declared his will for our Salvation : hence he is called *logos, quasi legon,* the

the Person speaking with or by the Father. Thirdly, because he is the chief Argument of all the Word of God; or that Word whereof God spake when he promised the blessed seed to the Fathers under the Old Testament.

The third Person is named the Holy Ghost, first, because he is spiritual without a body: Secondly, because he is spired, and as it were breathed from both the Father and the Son, that is proceedeth from them both. And he is called Holy, because he is holy in his own nature, and also the immediate sanctifier of all GODS Elect people.

2. By their Order, Thus:

THE Persons of the God-head are either the Father, or those which are of the Father.

The Father is the first Person in the glorious Trinity, having neither his being nor beginning of any other but of himself; begetting his Son, and together with his Son sending forth the Holy Ghost from everlasting. The persons which are of the Father are those who in respect of the personall existence have the whole Divine Essence eternally communicated unto them from the Father. And those are either from the Father alone, as the Son, or from the Father and the Son, as the Holy Ghost.

The Son is the second Person in that glorious Trinity, and the onely begotten Son of his Father; not by grace, but by nature; having his being of the Father alone, and the whole being of his Father, by an eternall and incomprehensible generation: and with the Father sendeth forth the Holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person

Person, he is, by an eternall generation of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Son, and so he is God of God, and hath from his Father the beginning of his Person and Order, but not of Essence and Time.

The holy Ghost is the third Person in the blessed Trinity, proceeding and sent forth equally from both the Father and the Son by an eternal incomprehensible spiration. For as the Son receiveth the whole Divine Essence by generation; so the Holy Ghost receiveth it wholly by spiration.

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son, before the holy Ghost proceeding from both.

This Order serves to set forth unto us two things: First, the manner how the Trinity worketh in their external Actions: as, that the Father worketh of himself, by the Son and the Holy-Ghost; the Son from the Father, by the Holy Ghost; the Holy Ghost from the Father and the Son. Secondly, to distinguish the first and immediat beginning, from which those external and common actions do flow. Hence it is, that forasmuch as the Father is the Fountain and Original of the Trinity, the beginning of all external working, the Name of God in relation, and the title of Creator in the Creed are given in a speciall manner to the Father; our Redemption to the Son, and our Sanctification to the person of the Holy Ghost, as the immediat agents of those actions.

And this also is the cause, why the Son, as he is Mediator, referreth all things to the Father, not to the Holy Ghost; and that the Scripture

so often saith, that we are reconciled to the Father.

This divine Order or Oeconomy excepted, there is neither first nor last, neither superiority nor inferiority among the three persons, but for Nature they are co-essential, for Dignity co-equal, for Time coeternal.

The whole divine Essence is in every one of the three Persons; but it was incarnated onely in the second Person of the Word, and not in the Person of the Father, or of the Holy Ghost, for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to Mankind: in giving his first and onely begotten Son, to be incarnated, & to suffer death for mans salvation.

Secondly, that he who was in his Divinity the Son of God, should be in his Humanity the Son of Man: lest the name of Son should passe unto another, who by his eternal nativity was not the Son.

Thirdly, because it was meetest that that Person who is the substantial Image of his eternall Father, should restore in us the spiritual Image of God which he had lost.

In the Incarnation, the God head was not turned into the Man-hood, nor the Man hood into the God-head: but the God-head as it is the second Person, or Word, assumed unto it the Man hood, that is, the whole nature of Man, body and soul; and all the natural Properties and Infirmities thereof, sin accepted.

The second Person took not upon him the person of man, but the nature of man. So that the humane nature hath no personal subsistence of its own (for then should be two Persons in Christ;) but it subsisteth in the Word, the second

cond Person. For, as the soul and body make but one person of man; so the God head and Man-hood make but one person of Christ.

The two natures of the God-head and Man-hood are so really united by a personal union, that as they can never be separated asunder, so are they never confounded; but remain still distinguished by their severall and Essentiall properties, which they had before they were united. As for example, the infinitesse of the Divine, is not communicated to the Humane Nature; nor the finitnesse of the Humane to the Divine Nature.

Yet by reason of this personal Union there is such a communion of the Properties of both natures, that that which is proper to the One, is sometimes attributed to the other Nature. As that God *purchased the Church with his own blood*: And that he will judge the World by that *Man whom he hath appointed*. Hence also it is, that though the humanity of Christ be a created, and therefore a finite and limited nature, and cannot be every where present, by actual position, or local extension, according to his Natural being: yet because it hath communicated unto it the personal subsistence of the Son of God, which is infinite and without limitation, and is so united to God, that it is no where severed from God; the body of Christ, in respect of his Personal being, may rightly be said to be every where.

3. *The actions by which the three Persons be distinguished.*

THe actions are of two sorts; either External, respecting the creatures; and those are after a sort common to every one of the three Persons

Persons ; or Internal , respecting the persons only amongst themselves, and are altogether incommunicable.

The external and communicable actions of the three persons are these.

The Creation of the world peculiarly belongeth to God the Father. The redemption of the Church to God the Son. And the Sanctification of the Elect, to God the Holy Ghost. But because the Father created, and still governeth the World by the Son in the Holy Ghost , therefore these external actions are indifferently , in Scripture, oftentimes ascribed to each of the three Persons, and therefore called communicable and divided Actions.

The Internal and incommunicable Actions , or properties of the three Persons are these :

1. To beget ; and that belongeth only to the Father, who is neither made, created , nor begotten of any.

2. To be begotten : and that belongeth only to the Son, who is of the Father alone ; not made, nor created, but begotten.

3. To proceed from both ; and that belongs only to the Holy Ghost, who is of the Father and the Son ; neither made, created, nor begotten, but proceeding.

So that when we say, that the Divine Essence is in the Father unbegotten , in the Son begotten, and in the Holy Ghost proceeding ; we make not three Essences, but only shew the divers manners of subsisting, by which the same most simple, eternal and unbegotten Essence subsisteth in each person : namely, that it is not in the Father by generation, that it is in the Son communicated from the Father by generation : and in the Holy Ghost communicated from both the Father and the Son by proceeding.

These

These are incommunicable Actions; and do make, not an essential, accidental, or rational, but a real distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to all three. As therefore we believe, that the Father is God, the Son is God, and the Holy Ghost is God: so we likewise believe that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one, is not, nor never can be the person of the other. The three Persons therefore of the Godhead, do not differ from the Essence but formally: but they differ really one from another, and so are distinguished by their hypostatical proprieties. As the Father is God, begetting God the Son: the Son is God, begotten of God the Father: and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of God two manner of wayes: Either Essentially, and then it signifieth the three Persons conjunctly, or Personally, and then by a Synecdoche it signifieth but one of three Persons in the Godhead, As the Father, *1 Tim. 2. 5.* or the Son, *Act. 30. 28. 1 Tim. 3. 16.* or the Holy Ghost, *Act. 5. 4. 2 Cor. 6. 16.*

And because the Divine Essence (common to all the three Persons) is but one, we call the same Unity. But because there be three distinct Persons in this one indivisible Essence, we call the same Trinity. So that this Unity in Trinity, and

and Trinity in Unity, is a holy Mystery, rather to be religiously adored by faith, than curiously searched by reason, further than God hath revealed in his Word.

*Thus far of the divers manner of being
in the Divine Essence, now of
the Attributes thereof.*

A Attributes are certain descriptions of the Divine Essence, delivered in the Scriptures, according to the weakness of our capacity, to help us the better to understand the nature of Gods Essence, and to discern it from all other essences.

The Attributes of God are of two sorts, either nominal, or real.

The nominal Attributes are of three sorts, first, those which signify Gods Essence: secondly, the Persons in the Essence: thirdly, those which signify his essential works.

Of the first sort, is the name *Jehovah*, or rather *Hajah*, which signifieth Eternal Being of himself; in whom being without all beginning and end, all other beings both begin and end, *Isa. 42. 8. Psal. 83. 18.*

God tells *Moses*, *Exod. 6. 3.* that he was not known to *Abraham*, *Isaac*, and *Jacob* by his Name *Jehovah*. Not but that they knew this to be the name of God: (for they used it in all their prayers) but because they lived not to see God effecting indeed that which he promised them; in graciously delivering their seed out of *Egypt*, and in giving them the real possession of *Canaan's Land*, and so to be not onely God Almighty, by whom all things were made; but also performing indeed to the children that which he promised in his Word to the Fathers, which
this

this name *Jehovah* especially signifyeth. And for this cause, *Moses* calls God first *Jehovah*, when the Universal Creation had its absolute being, *Gen. 2. 4.* And this admirable name is graven on the Decalogues forehead, which was pronounced upon the *Israelites* deliverance, to be the rule of righteousness, after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the *Jewes* hold it a sin to pronounce it; but if it be no sin to writ it, why should it be unlawfull to pronounce it?

This holy name of God teacheth us,

First, what God is in Himself, namely an Eternal Being of Himself.

Secondly, how he is unto others, because that from him all other creatures have received their being.

Thirdly, that we may confidently believe his promises; for he is named *Jehovah*, not onely in respect of being, and causing all things to be; but especially in respect of his gracious promises, which without fail he will fulfill in his appointed time, and so cause that to be, which was not before. And so this name is a golden pledge unto us, that because he hath promised, he will surely upon our repentance forgive us all our sins; at the time of death, receive our souls; and in the Resurrection, raise up our bodies in glory to life everlasting.

The second name denoting Gods Essence, is *Eheieh*; but once read, *Exod. 3. 14.* of the same Root that *Jehovah*: & signifyeth *I am*, or *I will be*: for when *Moses* asked God by what name he should call him, God then named himself *Cheieh, Ascher Eheieh*; *I am that I am*: or

will


will be that I will be : signifying , that he is an eternal, unchangeable being : for seeing every creature is temporary and mutable, no creature can say, *Ero qui ero* , *I wil be that I wil be*. This Name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, *the beginning and the ending, which is, was, and is to come, the Almighty*, Apoc. 1. 8. For all time past and to come, is aye present before G O D. And to this name Christ himself aludeth, *John*, 8. 58. *Before Abraham was, I am*.

This Name should teach us likewise to have alwise present in our minds our first Craation, present Corruption , and future Glorification ; and not content our selves with I was good , or I will be good, but to be good presently ; that when ever God sends for us, he may find us prepared for him.

The third name is *Jah* , which as it comes of the same Root , so is it the contract of *Jehovah*, and signifieth Lord, because he is the Beginning and Being of beings. It is a Name for the most part, ascribed unto God when some notable deliverance or benefit comes to passe according to his former promise : and therefore all creatures in Heaven and Earth are commanded to celebrat and praise God in this Name *Jah*.

The fourth is *Kúpi* Lord, used often in the New Testament : for *Kupio* or *Kupéw* signifieth *I am*. Hence *Kúpi* signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah* , and is so translated by the seventy Interpreters, for God is so a Lord, that he is of himself Lord of all. This name should alwayes put us in remembrance to obey his Commandments, and to fear his Judgements, and submit
our

our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord*, let him do what seemeth him good. 1. Sam. 3. 18.

The fifth is  God, 600 times used in the New Testament: and of prophane writters commonly. It is derived ἀπὸ τοῦ θεῖου; because he runs through, and compasseth all things: or ἀπὸ τοῦ ἀΐεν which signifieth to burn or kindle; for God is Light, and the author of both Heat, Light and Life, in all creatures, either immediately of himself, or mediately by secondary causes. This Name is used either improperly, or properly. Improperly, when it is given either figuratively to Magistrats, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things, and through all things: giving life and light to all creatures, and preserving and governing them in their wonderful frame and order. God seeth all in all places: Let us therefore every where take heed what we do in his sight.

Thus far of the Names which signifie G O D S Essence.

The Name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

Elohim signifieth the mighty Judges: it is a name of the plural number, to expresse the Trinity of Persons in Unity of Essence. And to this purpose the Holy Ghost beginneth the holy Bible with this plural name of God, joined with a verb of the singular number, as *Elohim Bara*, *Dii creavit*, The mighty Gods, or, the three Persons in the God head created. The Jewes also note in the verb *Bara*, consisting in the original of three letters, the mystery of the Trinity. By *Beth*, *Ben*, the Son: by *Resh*, *Ruah*, the Spirit:

Spirit: by *Aleph, Ab*, the Father. But this holy Mystery is more clearly taught by *Moses*, Gen. 3. 22. And *Jehovah Elohim* said, Behold, the man is become as one of us. And Gen. 19. 14. *Jehovah* rained upon Sodom and upon Gomorrah brimstone and fire from *Jehovah* out of Heaven, that is, God the Son from God the Father, who hath committed all judgement unto the Son, John 5. 22. See Psal. 33. 6. Isa. 53. 9. 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are onely to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This name *Eloah* is but seldom used, as *Hab.* 3. 3. *John.* 4. 9. *Job.* 12. 4. and 15. 18. 36. 2. *Psal.* 18. 32. *Psal.* 114. 7. Once it hath a Noun plural joined to it; *Job.* 35. 10. None saith, Where is *Eloah* Gofai, the Almighty my Maker, to note the Mystery of the Eternal Trinity. Many times also *Elohim* the plural number, is joined with a verb plural, to expresse more emphatically this Mystery, *Gen.* 35. 7. 2. *Sam.* 7. 13. *Josh.* 24. 19. *Jerem.* 10. 10. *Elohim* is also sometimes tropically given to Magistrates, because they are Gods Vicegerents, as *Moses*, *Exod.* 7. 1. *Jehovah* said unto *Moses*, I have made thee *Elohim* to *Pharaoh*, that is, I have appointed thee an Ambassador to represent the Person of the true three one God, and to deliver his message and will unto *Pharaoh*. As oft therefore as we read, or hear this Name *Elohim*, it should put us in mind to consider, that in one Divine Essence there are three distinct persons, and that God is *Jehovah Elohim*.

Now follow the Names which signifie Gods Essential works, which are these five especially.

1. **EL**, which is as much as the strong GOD, and teacheth us, that God is not onely most strong, and fortitude it self, in his own Essence: but also that it is he that giveth all strength & power to all other creatures. Therefore Christ is called, *Isa. 7. 9. El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, That is, Omnipotent. By this Name God usually stiled himself to the Patriarchs, *I am El Shaddai*, The strong God Almighty. Because he is perfectly able to defend his servants from all evil: to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This name belongeth onely to the God-head, and to no creature, no not to the humanity of Christ. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. *Adonai*, My Lord; this Name, as the *Masorites* note, is found 134 times in the Old Testament; & Analogically it is given to creatures, but properly it belongeth to God alone. It is used, *Mal. 1. 6.* in the plural number, to note the mystery of the holy Trinity. If I be *Adonim*, Lords, where is my fear? *Adoni*, the singular: *Adonim*, the plural number. This name is given to Christ, *Dan. 9. 17. Cause thy face to shine upon thy sanctuary, that is desolate, for Adoni (the Lord Christ)*

his sake. The hearing of this holy Name, may teach every man to obey Gods Commandments, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*, that is, Most high, *Psal.* 9. 2. *Psal.* 91. 9. and 92. 9. *Dan.* 4. 17. 24. 25. 34. *Aët.* 7. 48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which should be born of her should be the *Most High*, *Luk.* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all creatures in Heaven and Earth. Secondly, That no man should be proud of any earthly honour or greatness. Thirdly, If we desire true dignity, to labour to have communion with God in grace and glory.

5. *Abba*, a Syriack name, signifying *Father*, *Rom.* 8. 15. This is sometimes used essentially, as in the Lords Prayer. Secondly, personally, as *Matth.* 11. 25. For God is Christs Father by nature, and Christians by adoption and grace. Christ is called *the everlasting Father*, *Isa.* 9. 6. because he regenerates us under the New Testament. God is also called *the Father of lights*, *1. Tim.* 6. 16. because God dwelleth in inaccessible light, *1. Tim.* 6. 16. and is the Author, not only of the Suns light, but also of the light both of natural Reason, and supernatural Grace, which lightneth every man that cometh into the World. This Name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love: Secondly, That we should love him again as dear children: Thirdly, that we may in all our needs and troubles, be bold to

call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodnesse unto us, and our duty unto him: And then should we find how comfortable a thing it is to do every thing in the Name of God. A phrase usual in every mans tongue: but the true comfort thereof (through ignorance) known to few mens hearts.

It is great wisdom, and unspeakable matter for the strengthening of a Christians faith, to know how in the mediation of Christ to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, & of Gods favour to us. *Because he set his love upon me, therefore will I deliver him, I will set him on high because he hath known my Name: he shall call upon me and I will answer him, &c.* And it is a great strengthening of faith with understanding to begin every action in the Name of G O D.

Thus far of the Nominal Attributes.

The Real Attributes are of two sorts, either absolute, or relative.

The absolute Attributes are such, which cannot in any sort agree to any creature, but to God alone.

These are two, Simplenesse, and Infinitnesse.

Simplenesse, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible: *that what ever he is, he is the same essentially*

It hinders not G O D S simplenesse that he is three: because God is three, not by composition of parts, but by co-existence of persons.

Infinitnesse is that, whereby all things in God

are void of all measure, limitation and bounds, above and beneath, before and after.

From these two do necessarily flow three other absolute Attributes.

1. Unmeasurableness, or Ubiquity, whereby he is of infinite extension, filling Heaven and Earth, containing all places, and not contained of any space, place, or bounds, and being no where absent, is every where present.

There are four degrees of Gods presence : the first is Universal, by which God is repletively every where, inclusively no where.

Secondly, Special, by which God is said to be in Heaven, because that there his power, wisdom and goodnesse is in a more excellent manner seen & enjoyed: as also because that usually he doth from thence pour forth his blessings and judgements.

Thirdly, more speciall, by which God dwelleth in his Saints.

Fourthly, most special, and altogether singular, by which *the whole fulnesse of the God-head dwelleth in Christ bodily.*

2. Unchangeableness, whereby God is void of all change : both in respect of his Essence and Will.

3. Eternity, whereby God is without beginning of Dayes, or end of Time, and without all bounds of Precession or Succession.

Thus far of the absolute Attributes; now of the relative, or such which have reference to the creatures.

Those are five.

1. Life. 2. Understanding. 3. Will.

4. Power. 5. Majesty.

1. **T**HE Life of God is that, by which, as by a most pure and perpetual Act, he not only liveth of himself, but is also that ever and

overflowing Fountaine of Life, from which all creatures derive their lives: so as that *in him they live, move, breath, and have their being.* And because only his life differs not from his Essence; therefore God is said *onely to have immortality,* 1 Tim. 6. 16.

2. The Understanding, or Knowledge of God, is that whereby (by one poor Act) he most perfectly knoweth in himself all things that ever were, or shall be: Yea, the thoughts and imaginations of mens hearts.

This Knowledge of God is either general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the lot of contingency, & to things necessary, the law of necessity. And thus knowing all things in and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, Special, called the knowledge of approbation, by which he particularly knoweth, and graciously acknowledgeth only his Elect for his own.

Understanding also contains the Wisdom of God, by which he most wisely created all things of nothing, in number, measure and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory.

3. The Will of God is that, whereby of necessity hee willeth himself, as the Sovereign good: and (by willing himself) willeth most freely all other good things, which are out of himself.

The Will of God, though in it self it be but one, as in his Essence: yet in respect of the diversity of objects and effects, it is called in the Scriptures by diverse names: as,

1. Love, whereby is meant G O D S eternall good will, whereby he ordaineth his Elect to be

he freely saved through Christ, and bestows on them all necessary graces for this life, and that to come, taking pleasure in their persons and service.

2. Justice is Gods constant will, whereby he recompenseth Men and Angels, according to their works, punishing the impenitent according to their deserts, called the Justice of his Wrath: and rewarding the faithful according to his promises, called the justice of his Grace.

3. Mercy, which is Gods meer good will, and ready affection to forgive a penitent sinner, notwithstanding all his sins, and ill deserts.

4. Goodnesse, whereby God willingly communicateth his good with his creatures: and because he communicateth it freely, it is termed Grace.

5. Truth, whereby God willeth constantly those things which he willeth: effecting and performing all things which he hath spoken, in his appointed time.

6. Patience, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his Justice, and untill their sins be ripened.

*Ad pœnam tardus Deus est, ad præmia velox ;
Sed pensare solet vi graviore moram.*

7. Holinesse, whereby Gods nature is separated from all profaneness, and abhorreth all filthinesse: and so being wholly pure in himself, delighteth in the inward and outward purity and chastity of his servants, which he infuseth into them.

8. Anger, whereby is meant Gods most certain and just Will, in chastising the Elect; and in revenging and punishing the Reprobate, for the injuries they offer to him and his chosen:

and when God will punish with rigour and severity, then it is termed Wrath, temporall to the Elect, eternal to the Reprobates.

4. The power of God is that whereby he can simply and freely do whatsoever he will, that is agreeable to his nature: and whereby, (as he hath made) so he still ruleth Heaven and Earth, and all things therein. This Almighty power of God is either absolute, by which he can will and do more than he willeth or doth, *Matth. 3. 9* and *26. 53. Rom. 9. 18.* Or actual, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done. *Psal. 115. 3.*

5. Majesty is that by which God of his own absolute and free authority reigneth and ruleth, as Lord and King over all creatures, visible and invisible: Having both the right and propriety in all things: as from whom, and for whom, are all things: as also such a plentitude of power, that he can pardon the offences of all whom he will have spared, and subdue all his enemies, whom he will have plagued & destroyed, without being bound to render to any creature a reason of his doing, but making his own most holy and just Will, his only most perfect and eternal Law.

From all these Attributes arises one, which is Gods soveraign blessednesse or perfection.

Blessedness is that most perfect and unmeasurable possession of joy and glory, which God hath in himself for ever; and is the cause of all the blisse and perfection that every creature enjoyeth in its measure.

There are other Attributes figuratively and improperly ascribed to God in the holy Scriptures, as by an Anthropomorphosis, the members of a man, eyes, ears, nostrils mouth, hands, feet,

feet, &c. or the senses and actions of man, as seeing, hearing, smelling, working, walking, striking, &c. by an Anthropopatheia the affections and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an Analogy, as when he is named a Lyon, a Rock, a Tower, a Buckler, &c. Whose signification every Commentary will expresse.

Of these Attributes, we must hold these general Rules.

NO Attribute can sufficiently expresse the Essence of God, because it is infinite, and ineffable.

1. Whatsoever therefore is spoken of God, is not God; but serveth rather to help our weak understanding, to conceive in our reason, and to utter in our speech, the Majesty of his Divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

2. All the Attributes of God belong to every of the three Persons, as well as to the Essence itself, with the limitations of a personal propriety. As the mercy of the Father is mercy begetting: the mercy of the Son is mercy begotten: the mercy of the holy Ghost is mercy proceeding; and so of the rest.

3. The Essential Attributes of God differ not from his Essence, because they are so in the Essence, that they are the very Essence itself. In God therefore there is nothing which is not either his Essence or Person.

4. The Essential Attributes of God differ not Essentially, nor really one from another. (because whatsoever is in God, is one most simple Essence, and one admits no division) but onely in our reason and understanding, which being not able

to know earthly things by one simple Act, without the help of many distinct acts, must of necessity have the help of many distinct acts to know the incomprehensible God. Therefore (to speak properly) there are not in God many Attributes, but one onely, which is nothing else but the Divine Essence it self, by what Attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our understanding conceives by the name of mercy, a thing differing from that which is called Justice. The Essential Attributes of God are not therefore really inseparable.

5. The Essential Attributes of God are not parts or qualities of the Divine Essence, nor accidents in the Essence, nor a subject: but the very whole and intire Essence of God. So that every such Attribute is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no quantities in God, by which he may be said to be so much and so much: nor qualities, by which he may be said to be such and such: but whatsoever God is, he is such and the same by his Essence. By his Essence he is wise, and therefore Wisdome it self: by his Essence he is good, and therefore Goodnesse it self: by his Essence he is merciful, and therefore mercy it self: by his Essence he is just, and therefore Justice it self, &c. In a word, God is great without quantity, good, true, and just, without quality: merciful without passion: an act without motion: every where present, without sight: without time, the First and the Last: the Lord of all creatures, from whom all receive themselves, and all the good they have; yet neither needeth nor receiveth he any increase of goodnesse or happinesse from any other.

This

This is the plain description of God, so far as he hath revealed himself to us in his Word.

This Doctrine (of all other) every true Practitioner of *Piety* must competently know, and necessarily believe for four special uses.

1. That we may discern our true and onely God, from all false gods and idols : for the description of God is properly known onely to his Church , in whom he hath thus graciously manifested himself.

2. To possesse our hearts with a greater awe of his Majesty , whilest we admire him for his simplenesse, and infinitnesse : adore him for his unmeasurablenesse, unchangeablenesse and eternity : seek wisdom from his understanding and knowledge : submit our selves to his blessed will and pleasure : love him, and his love, mercy, goodnesse, and patience : trust to his Word, because of his truth : fear him for his power, justice, and anger : reverence him for his holinesse, and praise him for his blessednesse, and to depend all our life on him, who is the only Author of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes : and to bear (in some measure) the image of of his Wisdome. Love, Goodnesse , Justice, Mercy, Truth , Patience, Zeal, and anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly , that we may in our prayers and meditations, conceive aright of his Divine Majesty, and not according to those grosse and blasphemous imaginations, which naturally arise in mens brains : as when they conceive God to be like an old man sitting in a chair : and the
blessed

bleſſed Trinity to be like that tripartite Idol, which Papifts have painted in their church windows.

When therefore thou art to pray unto God, let thine heart ſpeak unto him, *aſto that Eternal, Inſinit, Almighty, Holy, Wiſe, Juſt, merciful Spirit, and moſt perfect, indiviſible Eſſence of three ſeveral Perſons, Father, Son, and holy Ghoſt: who being preſent in all places, ruleth Heaven and Earth; underſtandeth all mens hearts, knoweth all mens miſeries, and is onely able to beſtow on us all graces which we want, and to deliver all penitent ſinners, who with faithful hearts ſeek (for Chriſts ſake) his help out of all their afflictions and troubles whatſoever.*

The ignorance of this true knowledge of God, makes many to make an Idol of the true God, and is the only cauſe, why ſo many do profeſſe all other parts of Gods worſhip and Religion, with ſo much irreverence and hypocrifie; Whereas if they did truly know God, they durſt not but come to his holy ſervice; and coming, ſerve him with fear and reverence: for ſo far doth a man fear God, as he knoweth him; and then doth a man truly know God, when he joyns practice to ſpeculation; And that is,

First, when a man doth ſo acknowledge and celebrate Gods Majeſty, as he hath revealed himſelf in his Word.

Secondly, when from the true and lively ſenſe of Gods Attributes, there is bred in a mans heart a love, awe, and confidence in God: for ſaith God himſelf; *If I be a father, where is my honour? If I be a Lord, where is my fear? O taſte and ſee that the Lord is good: ſaith David. He that hath not by experience taſted his goodneſs, knows not how good he is. He (ſaith John) that*

that saith he knoweth God, and keepeth not his commandments, is a lyar, and the truth is not in him. So far therefore as we imitate God in his Goodnesse, Love, Justice, Mercy, Patience, and other Attributes, so far do we know him.

Thirdly, When with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, This discovers how few there are, who do truly know God; for no man knoweth God but he that loveth him, and how can a man chuse but love him, being the Sovereign good, if he knew him; Seeing the nature of God is to enamor men with the love of his goodnes? And *whosoever loveth any thing more then God, is not worthy of God*; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is Almighty, why dost thou fear devils and enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers: If thou believest that God is infinit, how darest thou provoke him to anger? If thou believest that God is simple, with what heart canst thou dissemble and play the hypocrite? If thou believest that God is the Sovereign good, why is not thy heart more settled upon him than on all worldly good? If thou dost indeed believe that God is a just Judge, how darest thou live so securely in sin without repentance? If thou dost truly believe that God is most wise, why dost thou not refer the events of crosses and disgraces unto him, who knowes how to turn all things to the best, unto them that love him? If thou art perswaded, that God is true: Why dost thou doubt of his Promises? And if thou believest that

that God is Beauty and a Perfection it self, why dost not thou make him alone the chief end of all thine affections and desires? For if thou lovest beauty, he is most fair: if thou desirest riches, he is most wealthy: if thou seekest wisdom, he is most wise. Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that, which is in infinit perfection in God: and when in Heaven we shall have an immediat communion with God, we shall have them all perfectly in him communicated unto us. Briefly, in all goodnesse he is all in all. Love that one good God, and thou shalt love him, in whom all the good of goodnesse consisteth. He that would therefore attain to the saving knowledge of God, must learn to know him by love: For God is love, and *the knowledge of the love of God passeth all knowledge.* For all knowledge besides to know how to love God, and to serve him onely, is nothing upon *Solomons* credit, but *vanity of vanities, and vexation of spirit.*

Kindle therefore, O my ~~heart~~, nay rather, O my Lord Charity, the love of thy self, in my soul especially, seeing it was thy good pleasure that being reconciled by the blood of Christ, I should be brought by the knowledge of thy grace, to the communion of thy Glory, wherein only consists my sovereign good and happinesse for ever.

Thus by the light of his own Word, we have seen the back-parts of *JEHOVAH, Elohim*, the eternal Trinity, whom to worship is true Piety: whom to believe, is saving faith and verity: and unto whom from all creatures in Heaven & Earth, be all praise, dominion, and glory for ever, Amen.

Thus far of the knowledge of God. Now of the knowledge of a mans self. And first of the state of his misery and corruption without renovation by Christ. *Medi-*

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched man, where shall I begin to describe thine endless misery? who art condemned as soon as conceived; & adjudged to eternal death, before thou wast born to a temporal life. A beginning indeed I find, but no end of thy miseries. For when *Adam* and *Eve*, being created after Gods own Image, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortal, having dominion of all earthly creatures, and onely restrained from the fruit of one tree, as a sign of their subjection to the Almighty Creator; though God forbade them this one smal thing under the penalty of eternal death; yet they believed the devils word before the word of God; making God (as much as in them lay) a liar. And so being unthankfull for all the benefits which God bestowed on them, they became male contented with their present state, as if God had dealt enviously or niggardly with them: and believed that the devil would make them partakers of far more glorious things than ever God had bestowed upon them; and in their pride they fell into high treason against the most High, and disclaiming to be Gods subjects, they affected blasphemously to be gods themselves, equals unto God. Hence, till they repented (losing Gods Image) they became like unto the devil; and so all their posterity, as a traiterous brood (whilest they remain impenitent like thee) are subject in this life to all cursed miseries, and in the life to come, to the everlasting fire prepared for the devil and his angels.

Lay then aside for a while doting vanities, and take the view with me of thy doleful miseries which duely surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have Natures being, than not be by Grace a Practitioner of Religious *Piety*.

Consider therefore thy misery.

1. In thy life.
2. In thy death.
3. After death.

In thy life.

1. The miseries accompanying thy body.
2. The miseries which deform thy soul.

In thy death, the miseries which shall oppress thy body and soul.

After death, the miseries which overwhelm both body and soul together in hell.

And first, let us take a view of those miseries which accompany thy body, according to the four ages of thy Life.

1. Infancy.
2. Youth.
3. Man-hood.
4. Old age.

Meditations of the misery of Infancy.

WHat wast thou being an Infant, but a brute, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of Original sin? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of filthiness, (filthy indeed; when the Son of God, who disdained not to take on him mans nature, and the infirmities thereof: yet thought it unbeseeming his holiness, to be conceived after the sinful manner of mans

mans conception.) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy birth, which was a cursed pain to thy mother, and to thy self the entrance into a troublesome life? the greatnesse of which miseries, because thou couldst not utter in words, thou didst expresse (as well as thou couldst) in weeping tears.

2. Meditations of the miseries of Youth.

WHAT is Youth, but an untamed beast? all whose actions are rash and rude, not capable of good counsel, when it is given, and Apelike, delighteth in nothing but toys and babies? Therefore thou no sooner beganest to have a little strength and discretion, but forthwith thou was kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others, rather than at the disposition of thine own will. No tired horse was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this bondage. A state not worthy the description.

3. Meditations of the misery of Man-hood.

WHAT is mans state but a sea, wherein (as waves) one trouble arise in the neck of another; the latter worse than the former? No sooner didst thou enter into the affairs of this world, but thou wast inwrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the world allures thee to pleasures, and the devil tempts thee to all kind of sins, fears of enemies affright thee, suites in law do vex thee, wrongs of ill neighbours do oppresse thee,
cares

cares for Wife and Children do consume thee, and disquietnesse betwixt open foes and false friends, do in a manner confound thee: Sin stings thee within, Satan layes snares before thee: Conscience of sins past doggeth behind thee. Now adversity on thy left hand frets thee, anone prosperity on thy right hand flatters thee, over thy head Gods vengeance due to thy sin, is ready to fall upon thee; and under thy feet hell mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? the house is full of cares; the field full of toyl; the countrey of rudeness; the City of factions; the Court of envy, the Church of sects, the Sea of Pirates, the Land of robbers. Or in what state wilt thou live, seeing wealth is envied, and poverty contemned: wit is distracted, and simplicity is derided, superstition is mocked, and Religion is suspected; Vice is advanced, and Vertue is disgraced. Oh with what a body of sin art thou compassed about in a world of wickednesse? What are thine eyes but windows, to behold Vanities? What are thine eares but flood-gates, to let in the streams of iniquity? What are thy senses, but marches to give fire to thy lusts? What is thine heart but the anvil, whereon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended? thou must put thy self in peril of forrain wars, to get thee reputation of earthly honour, oft times hazard thy life in a desperate combat, to avoid the aspersions of a Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou endure at home and abroad, to get maintenance? and all perhaps scarce sufficient to serve thy necessity, and when (after much service and labour) a man hath

hath got something, how little certainty is there in that which is gotten? Seeing thou seest by daily experience, that he who was rich yesterday, is to day a beggar, he that yesterday was in health, to day is sick, he that yesterday was merry and laughed, hath cause to day to mourn and weep; he that yesterday was in favour, to day is in disgrace: and he who yesterday was alive, to day is dead: and thou knowest not how soon, nor in what manner thou shalt die thy self. And who can enumerate the losses, crosses, griefs, disgraces, sicknesses and calamities, which are incident to sinful man? To speak nothing of the death of friends and children, which oft-times seems to be unto us far more bitter than present death it self.

Meditations of the misery of Old-age.

WHat is Old-age, but the receptacle of all maladies? For if thy lot bee to draw thy dayes to a long date, it comes old bald-headed age; stooping under dotage, with his wrinkled face, rotten teeth, and stinking breath: Testy with Choler, withered with drynesse, dimmed with blindnesse, absurded with deafnesse, overwhelmed with sicknesse, and bowed together with weaknesse, having no use of any sense but of the sense of pain; which so racketh every member of his body, that it never easeeth him of grief till it hath thrown him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany the soul chiefly in this life.

Medita-

*Meditations of the misery of the soul
in this life.*

THe misery of thy soul will more evidently appear, if thou wilt but consider,

1. The Felicity she hath lost.

2. The misery which she hath pulled upon her self by sin.

1. The Felicity lost, was first the fruition of the Image of God, whereby the soul was like unto God in knowledge, enabling her perfectly to understand the revealed Will of God. Secondly, true Holinesse, by which shee was free from all prophane error. Thirdly, Righteousnesse, whereby she was able to incline all her natural powers, and to frame uprightly all our actions, proceeding from those powers. With the losse of this Divine Image shee lost the love of God, and the blessed communion which she had with his Majesty, wherein consisteth her life and happiness. If the losse of earthly riches vex thee so much, how should not the losse of this divine treasure perplex thee much more?

2. The misery which shee pulled upon her self, consists in two things?

1. Sinfulnesse.

2. Cursednesse.

1. Sinfulnesse is an universal corruption, both of her nature and actions: for her nature is infected with a pronenesse to every sin continually, the minde is stuffed with vanity, the understanding is darkned with ignorance, the will affecteth nothing but vile and vain things: All her actions are evil: Yea, this deformity is so violent, that oftentimes in the regenerate soul, the appetite will not obey the government of Reason,

Reason, and the Will wandreth after, and yeelds consent to sinfull motions. How great then is the violence of the Appetite and Will in the Reprobate soul, which still remains in her natural corruption? Hence it is, that thy wretched soul is so deformed with sin, defiled with lust, polluted with filthinesse, outraged with passions, overcarried with affections, pining with Envy, overcharged with Gluttony, surfeited with Drunkennesse, boyling with Revenge, transported with Rage, and the glorious Image of God transformed to the ugly shape of the Devil, so far as it once repented the Lord that ever he made man.

From the former flows the other part of the souls miserie, called cursednesse, whereof there are two degrees.

1. In part.

2. In the fulnesse thereof.

1. Cursednesse in part, is that which is inflicted upon the soul in life and death, and is common to her with the body.

The Cursedness of the soul in life, is the wrath of God, which lieth upon such a creature so far, as that all things, not only calamities, but also very blessings, and graces turn to ruine. Terrour of conscience drives him from God and his service, that hee dares not come to his presence and Ordinances: but is given up to the slavery of Satan, and to his own lusts, and vile affections.

This is the Cursednesse of the soul in life: Now follows the Cursednesse of the soul and body in death.

Meditate

*Meditations of the misery of the body
and soul in Death.*

AFTER that the Aged man hath conflicted with long sicknesse, and having indured the burnt of pain, should now expect some ease: In comes Death (natures slaughterman, Gods curse, and Hells Purveyor) and looks the Old man, grim and black in the face: and neither Pittying his age, nor regarding his long indured dolours, will not be hired to forbear either for silver or gold: nay he will not take to spare his life, *skin for skin*, and all that the old man hath; but batters all the principall parts of his body, and arrests him to appear before the terrible Judge.

And as thinking that the Old man will not dispatch to go with him fast enough: Lord! how many darts of calamities doth hee shoot through him, stiches, aches, cramps, feavers, obstructions, rheumes, flegme, collick, stone, winde, &c.

O what a gastly sight it is, to see him then in his bed, when Death hath given him his mortal wound? What a cold sweat over-runs all his body? What a trembling possesseth all his members? The head shooereth, the face waxeth pale, the nose black, the nether jaw-bone hangeth down, the Eye strings break, the tongue faltereth, the breath shortneth and smelleth earthly, the throat rattleth, and at every gasp the Heart strings are ready to break asunder.

Now the miserable soul sensibly perceiveth her Earthly body to begin to dye: For as towards the dissolution of the universal frame of the great World, the Sun shall bee turned into darknesse,

darknesse, the Moon into blood, and the Stars shall fall from heaven, the Ayre shall be full of Storms, and flashing Meteors, the Earth shall tremble, and the Sea shall roar, and mens hearts shall fail for fear, expecting the end of such sorrowfull beginnings: So towards the dissolution of man, (which is the little world) his Eyes which are as the Sun and Moon, lose their light, and see nothing but blood-guiltinesse of sin; the rest of the Senses, as lesser stars, do one after another fail and fall; His Mind, Reason, and Memory, as heavenly powers of his soul, are shaken with fearfull storms of despaire, and fierce flashings of hell fire, his earthly body begins to shake and tremble, and the humours like an overflowing Sea roar and rattle in his throat, still expecting the wofull end of those dreadfull beginnings.

Whilst he is thus summoned to appear at the great Assizes of Gods judgement, behold, a Quarter-Sessions, and Goals delivery is held within himself: Where Reason sits as Judge, the devil puts in a bill of indictment, as large as that Book of *Zachary*; wherein is alledged all the evil deeds that ever thou hast committed, and all the good deeds that ever thou hast omitted, and all the curses and judgements that are due to every sin. Thine own conscience shall accuse thee, and thy memory shall give bitter evidence, and death stands at the Bar ready as a cruel Executioner to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the just condemnation of God, who knows all thy misdeeds better then thy self? Fain wouldst thou put out of thy mind, the remembrance of thy wicked deeds that trouble thee; but they flow faster into thy remembrance, and they

they will not be put away, but cry unto thee, *We are thy works, and we will follow thee*: And whilst thy soul is thus within, out of peace and order; thy children, wife, and friends, trouble thee as fast, to have thee put thy goods in order, some crying, some craving, some pitying, some chearing: all like flesh flies, helping to make thy sorrows more sorrowful. Now the Devils, who are come from hell to fetch away thy soul, begin to appear to her, and wait, as soon as she comes forth to take her, and carry her away. Stay she would within, but that she feels the body begin by degrees to die: and ready like a ruinous house to fall upon her head. Fearfull she is to come forth, because of those Hell-hounds which wait for her coming. O, she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her body which joyned with her in the actions of sin, is altogether now unfit to joyn with her in the exercises of repentance, and repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: And that but only torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terror for her tormenters to come?

In this extremity, she looks every where for help, and she finds her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this or the like speech unto her eyes: O eyes, who in
times

times past were so quick-sighted, can ye spie no comfort, nor any way how I may escape this dreadful danger? But the eye-strings are broken, they cannot see the candle that burneth before him; nor discern whether it be day or night.

The Soul (finding no comfort in the eyes) speaks to the Ears: O Ears, who were wont to recreate your selves, with hearing new pleasant discourses, and Musicks sweetest harmony; can you hear any news or tidings of the least comfort for me? the Ears are either so deaf, that they cannot hear at all, or the sense of hearing is grown so weak, that it cannot indure to hear his dearest friends to speak. And why should these ears hear any tidings of joy in death, who could never abide to hear the glad tidings of the Gospel in his life? The Ear can minister no comfort.

Then she intimats her grief unto the Tongue. O Tongue, who was wont to brag it out with the bravest, where are now thy big and daring words? now (in my greatest need) canst thou speak nothing in my defence? Canst thou neither daunt these enemies with threatening words, nor intreat them with fair speeches? Alace, the Tongue two dayes ago lay speechlesse: it cannot in his greatest extremity, either call for a little drink, or desire a friend to take away with his finger the flegme, that is ready to choak him.

Finding here no hope of help, she speaks unto the Feet, Where are ye, O Feet, which sometime were so nimble in running, can you carry me no where out of this dangerous place? The Feet are stone-dead already, if they be not stirred, they cannot stir.

Then she directs her speech unto her Hands; O Hands, who have been so often approved for

man-hood in peace and war, and wherewith I have so often defended my self, and offended my foes; never had I more need than now. Death looks me grim in the face and kills me: Hellish fiends wait about my bed to devour me: Help now, or I perish for ever. Alace, the hands are so weak, and do so tremble, that they cannot reach to the mouth a spoon-full of supping to relieve languishing nature.

The wretched Soul seeing her self thus desolate, and altogether destitute of friends, help, and comfort; and knowing that within an hour she must be in everlasting pains, retires her self to the heart (which of all members is *primum vivens*, and *ultimum moriens*) from whence she makes this dolefull lamentation with her self.

O miserable caytiff that I am! *How do the sorrows of death compasse me! How do the floods of Belial make me afraid!* How have, indeed, the snares both of the first and second death overtaken me at once. O how suddenly hath Death stollen upon me with insensible degrees! Like the Sun which the Eye perceiveth not to move, though it be most swift of motion. How doth death wreak on me his spite without pity! The God of mercy hath utterly forsaken me: and the Devil who knows no mercy, waits for to take me. How often have I been warned of this doleful day by the faithful Preachers of Gods Word, and I made but a jest thereof? What profit have I now of all my pride, fine house, and brave apparel? What's become of the sweet relish of all my delicious fare? All the worldly goods which I so carefully gathered, would I now give for a good conscience, which I so carelessly neglected. And what joy remains now of all my former fleshly pleasures, wherein I placed my chief delight?

light? Those foolish pleasures were but deceitful dreames, and now they are past like vanishing shadows; but to think of those eternal pains which I must endure for those short pleasures, pains me as hell, before I enter into hell. Yet jostly I confesse, as I have deserved I am served, that being made after Gods image, a reasonable soul, able to judge of mine own estate, and having mercy so often offered, and I intreated to receive it: I neglected Gods grace, and preferred the pleasures of sin, before the religious care of pleasing GOD: lewdly spending my short time, without considering what accounts I should make at my last end. And now all the pleasures of my life being put together, countervail not the least part of my present pain: my joyes were but momentany, and gone before I could scarce enjoy them: my miseries are eternal, and never shall know end. O that I had spent the hours that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in weeping for my sins, in fasting, watching, praying, and in preparing my soul, that I might have now departed in the assured hope of everlasting salvation? O that I were now to begin my life again, how would I contemn the World, and the vanities thereof? How religiously and purely would I lead my life! How would I frequent the Church, and sanctifie the Lords Day! If Satan should offer me all the treasures, pleasures, and promotions of this world, he should never intice me to forget these terrours of this last dreadful hour. But, O corrupt carkasse, and stinking carrion! How hath the Devil deluded us? and how have we seduced and deceived each other? and pulled some

damnation upon us both? Now is my case more miserable than the beast that perissheth in a ditch. For I must go to answer before the Judgement seat of the righteous Judge of heaven and earth, where I shall have none to speak for me: and these wicked fiends who are privie to all my wicked deeds will accuse me, and I cannot excuse my self. My own heart already condemning me, I must needs therefore be damned before his judgement seat: and from thence be carried by these infernal fiends, into that horrible prison of endlesse torments and utter darkness: where I shall never more see light, that first most excellent thing that God made. I who gloried heretofore in being a libertine, am now inclosed in the very claws of Satan: As the trembling Partridge is within the gripping talons of the ravenous Faulcon. Where shall I lodge to night? And who shall be my companions? O horreur to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my mother bare me be blessed. Cursed be the man that shewed my father, saying, a child is born unto thee, and comforted him. Cursed be that man because he slew me not. O that my Mother might have been my grave, or her womb a perpetual conception! How is it that I came forth of the womb, to endure these hellish sorrows! and that my dayes should thus end with eternal shame? Cursed be the day that I was first united to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful: but our meeting again, to receive at that dreadful day, the fulness of our deserved vengeance, will be far more terrible and intollerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last

hour

hour is come : I hear the heart-strings break :
This filthy house of clay falls on my head : here
is neither hope, help, nor place of any longer
abiding, And I must needs be gone ? thou filthy
my carcasſe , O filthy carcasſe , with fare-ill , fare-
well , I leave thee : And ſo all trembling ſhe
cometh forth ; and forthwith is ſeiſed upon by
the infernal fiends who carry her with a vio-
lence , *torrenti ſimili* , to the bottomleſſe Lake
that burneth with fire and brimſtone : where
ſhe is kept as a priſoner in torments, till the ge-
neral judgement of the great day.

The loathſome carcasſe is afterwards laid in
the grave. In which action for the moſt part,
the dead bury the dead, that is, They who are
dead in ſin, bury them who are dead for ſin. And
thus the godleſſe and unregenerate Worldling,
who made Earth his Paradife, his Belly his god,
his Luſt his law : as in his life he ſowed vanity,
ſo he is now dead, and reapeth miſery. In his
proſperity he neglected to ſerve God. In his ad-
verſity God refuseth to ſave him. And the devil,
whom he long ſerved , now at length payes him
his wages. Deſtine was his life, damnable his
death. The devil hath his ſoul : the grave hath
his carcasſe : in which pit of corruption, den of
death, and dungeon of ſorrow , let us leave the
miſerable Carcasſe rotting with his mouth full of
earth, his belly full of worms, and his carcasſe
full of ſtench ; expecting a fearfull reſurrection,
when it ſhall be re-united with the ſoul : that
as they ſinned together, ſo they may be eternal-
ly tormented together.

Thus far of the miſeries of the ſoul and body
in death, which is but curſedneſſe in part : now
follows the fulneſſe of curſedneſſe, which is the
miſery of the ſoul and body after death.

Meditations of the misery of man after death, which is the fulnesse of Cursednesse.

THe fulness of cursednesse (when it falls upon a creature, not able to bear the brunt thereof) presseth him down to that bottomlesse deep of the endlessse wrath of Almighty God: which is called the damnation of Hell. This fulnesse of cursednesse is either particular or general.

Particular, is that which, in a lesse measure of fulnesse lighteth upon the soul immediatly as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organ of fleshly eyes, she seeth after a spiritual manner, like Stephen who saw the glory of God, and *Jesus standing at his right hand*: or as a man, who being born blind, and miraculously restored to his sight, should see the Sun, which he never saw before. And there by the Testimony of his own conscience, Christ the righteous Judge, who knoweth all things, makes her, by his Omni-present power, to understand the doom and judgement that is due unto her sins, and what must be her eternal state. And in this manner standing in the sight of Heaven, not fit for her uncleannesse to come into Heaven; she is said to stand before the Throne of God. And so forthwith she is carried by the evil Angels, who came to fetch her with violence into hell, where she is kept as in a prison in everlasting pains and chains under darknesse, unto the judgement of the great day: But not in that extremity of torments which she shall finally receive at the last day.

The

The general fulness of cursednesse in a greater measure of fulness which shall be inflicted upon both the soul and body, when (by the power of Christ the supreme Judge of heaven and earth) the one shall be brought out of hell, and the other out of the grave, as prisoners, to receive their dreadfull doom, according to their evil deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the Powers of Heaven, and terrors of heavenly signs be driven at the worlds end, to their wits end! Oh, what a wofull salutation will there be, betwixt the damned soul and body, at their re-uniting at that terrible day!

O sink of sin, O lump of filthiness (will the soul say unto her body) how am I compelled to re-enter into thee, not as into an habitation to rest, but as a prison to be tormented together! How dost thou appear in my sight like *Jephtha's* daughter, to my greater torment! Would God thou had perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, Angels and men, laid open all those secret sins, which we committed together! Have I lost Heaven, for the love of such a stinking carrion? Art thou the flesh, for whose pleasures I have yielded to commit so many fornications? O filthy Belly, how became I such a fool, as to make thee my god? How mad was I for momentary joyes, to incurre these torments of eternal pains! *Reck and mountains, why skip ye so like rams, Psal. 114. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne; for the great day of his wrath is come, and who shall be able to stand? Apoc. 6. 16, 17. Why tremblest thou thus, O Earth, at the presence of the*

LORD, and wilt thou not open thy mouth, and swallow me up, as thou didst *Corah*, that I be seen no more.

O damned furies! I would ye might without delay tear mee in pieces, on condition that you would tear me unto nothing! But whilst thou art thus in vain bewailing thy misery, the Angels hale thee violently away from the brink of thy grave, to some place near the Tribunal Seat of Christ, where being as a cursed Goat, separated to stand beneath on earth, as on the left hand of the Judge: Christ shall rip up all the benefits he bestowed on thee, and the torments hee suffered for thee, and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him, and his holy Laws.

Within thee thine own conscience (more then a thousand witnesses) shall accuse thee: the Devils who tempted thee to all thy lewdnesse, shall on the one side restifie with thy conscience against thee; and on the other side, shall stand the holy Saints and Angels approving Christs Justice, and detesting so filthy a creature. Behind thee an hideous noise of innumerable fellow-damned Reprobates tarrying for thy company. Before thee all the world burning in flaming fire. Above thee, an irefull Judge of deserving vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fire and sulphureous mouth of the bottomlesse pit, gaping to receive thee. In this wofull estate, to hide thy self, will be impossible (for on that condition, thou wouldst wish that the greatest Rock might fall upon thee:) to appear will be intolerable, and yet thou must stand forth, to receive with other Reprobates, this thy sentence:

ence : *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*

Depart from me] There is a separation from all joy and happinesse.

Ye cursed] there is a black and direfull excommunication.

Into fire] There is the cruelty of pain.

Everlasting] There is the perpetuity of punishment.

Prepared for the devil and his angels] Here are thy infernal tormenting, and tormented companions.

O terrible sentence ! from which the condemned cannot escape : which being pronounced, cannot possibly be withstood : against which a man cannot except, and from which a man can no where appeal. So that to the damned, nothing remains but hellish torments which knows neither ease of pain, nor end of time. From this Judgement Seat thou must be thrust by Angels (together with all the damned devils and reprobates) into the bottomlesse lake of utter darknesse, that perpetually burns with fire and brimstone. Whereunto, as thou shalt be thrust, there shall be such weeping woes, and wailing, that the cry of the company of *Core, Dathan, and Abiram*, when the earth swallowed them up, was nothing comparable to this howling : nay, it will seem unto thee a Hell, before thou goest into Hell, but to hear it. Into this bottomlesse Lake after that thou art once plunged, thou shalt ever bee falling down, and never meet a bottom : and in it, thou shalt ever lament, and none shall pity thee : thou shalt alwayes weep for pain of the fire, and yet gnash thy teeth for the extremity of cold : thou shalt weep to think that thy miseries are past remedy : thou shalt weep

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weep to think that to repent is to no purpose; thou shalt weep to think how for the shadows of short pleasures, thou hast incurred these sorrows of eternal pains: thou shalt weep to see, how that weeping it self can nothing prevail; yea, in weeping, thou shalt weep more tears, then there is water in the sea; for the water of the sea is finite, but the weeping of a Reprobate shall be infinite.

There thy lascivious eyes shall bee afflicted with sights of gastly spirits: thy curious ears shall bee affrighted with hideous noise of howling devils, and the gnashing teeth of damned Reprobates: thy dainty nose shall be cloyed with noysome stench of Sulphur: thy delicate taste shall be pained with intolerable hunger: thy drunken throat shall be parched with unquenchable thirst: thy mind shall bee tormented to think how for the love of abortive pleasures, which perished ere they budded, thou so foolishly lost heavens joyes, and incurredst hellish pains, which last beyond eternity. Thy conscience shall ever sting thee like an adder, when thou thinkest how often Christ by his preachers offered thee remission of sins, and the Kingdom of Heaven freely unto thee, if thou wouldest but believe and repent: and how easily thou mightest have obtained mercy in those dayes; how near thou wast many times to have repented, and yet didst suffer the devil and the world to keep thee still in impenitency; and how the day of mercy is now past, and will never dawn again.

How shall thy understanding be racked to consider, how for momentary riches thou hast lost eternal treasure, and changed heavens felicity for hells misery! where every part of the body
without

without intermission of pain shall bee continually tormented alike.

In these hellish torments thou shalt bee for ever deprived of the beatifical sight of God, wherein consists the Sovereign good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetual Prison of utter darknesse, where shall be no order, but horror: no voice, but of blasphemers and howlers: no noise, but of tortures and tortured: no society, but of the devil and his angels, who being tormented themselves, shall have no other ease but to wreak their fury in tormenting thee: where shall bee punishment without pity: misery without mercy: sorrow without succour: crying without comfort: mischief without measure: torment without ease: where the worm dyeth not, and the fire is not quenched: where the wrath of God shall seize on thy soul and body, as the flame of fire doth on the lump of Pitch or Brimstone. In which flame thou shalt ever be burning, and never consumed: ever dying, and never dead: ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years as there are grasse on the earth, or sands on the sea-shore, thou art no nearer to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soul could but conceive a hope, that those her torments should have an end, this would bee some comfort, to think that at length an end will come. But as oft as the mind

mind thinketh of this word *never*, it is another hell in the midst of hell:

This thought shall force the damned to cry *ὦ αἰ, ὦ αἰ*, as much as if they should say *ὦ ἄε, ὦ ἄε*, *αἰ*, O Lord, *not ever, not ever* torment us thus. But their consciences shall answer them as an *Eccho*, *αἰ, αἰ*, *ever, ever*. Hence shall arise this dolefull *ὦ αἰ* woe and alas for evermore.

This is that second death, the general perfect fulnesse of all cursedness and misery which every damned Reprobate must suffer so long as G O D and his Saints shall enjoy blisse and felicity in heaven for evermore.

Thus far of the misery of man in his estate of corruption, unlesse that he be renewed by grace in Christ.

Now follows the knowledge of mans self, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see how happy a godly man is in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a new creature, is blessed in a three-fold respect: First, in his life: Secondly, in his death: Thirdly, after death.

I. His blessednesse during this life, is but in part, and that consists in seven things.

1. Because he is conceived of the Spirit, in the womb of his mother the Church: and is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, who in Christ is his Father: So that the Image of G O D his Father

is

her is renewed in him every day more and more.

2. Hee hath for the merits of Christs sufferings, all his finnes original and actual, with the guilt and punishment belonging to them, freely and fully forgiven unto him; and all the righteousness of Christ as freely and fully imputed unto him: and so God is reconciled unto him, and approveth him as righteous in his sight and account.

3. Hee is freed from Satans bondage, and is made a brother of Christ, a fellow heir of his heavenly Kingdom: and a spiritual King and Priest, to offer up spiritual sacrifices to God by Jesus Christ.

4. God spareth him as a man spareth his own son that serveth him: And this sparing consisteth in

I. Not taking notice of every fault, but bearing with his infirmities, *Exod. 34 6, 7.* A loving father will not cast his childe out of doors in his sicknesse.

I I. Not making his punishment when hee is chastened, as great as his deserts, *Psal. 103. 10.*

I I I. Chastning him moderately, when he seeth that he will not by any other means be reclaimed, *2 Sam. 7. 14, 15. 1 Cor. 11. 2.*

I V. Graciously accepting his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingnesse of his mind before the worthinesse of his work, *2 Cor. 8. 12.*

V. Turning the curses which he deserved, to crosses, and fatherly corrections; yea, all things, all calamities of this life, death it self: yea, his very sins, unto his good.

God gives him his holy Spirit, which

I. Sanctifieth him by degrees throughout: so

so that hee doth more and more die to sin, and live to righteousness.

II. Assures him of his adoption, and that he is by grace the childe of God.

III. Encourageth him to come with boldness and confidence into the presence of God.

IV. Moveth him without fear, to say unto him, *Abba Father*.

V. Poureth into his heart the gift of sanctified prayer.

VI. Perswadeth him, that both hee and his prayers are accepted and heard of God for Christ his Mediatours sake.

VII. Fills him with

}	<p>I. Peace of conscience.</p> <p>II. Joy in the Holy Ghost : in comparison whereof all earthly joyes seem vile and vain unto him.</p>
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6. He hath a recovery of his sovereignty over the creatures, which he lost by *Adams* fall : and from thence free liberty of using all things which God hath not restrained, so that hee may use them with good conscience. For to all things in heaven and earth, he hath a sure title in this life : and he shall have the Plenary and peaceable possession of them in the life to come. Hence it is, that all Reprobates are but usurpers of all that they possesse, and have no place of their own but hell.

7. Hee hath the assurance of Gods fatherly care and protection, day and night over him. Which care consisteth in three things.

1. In providing all things necessary for his soul and body, concerning this life, and that which is to come ; so that he shall be sure ever, either to have enough, or patience to bee content with that he hath.

2. In that God gives his holy Angels, as Ministers,

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he
els
to

ters, a charge to attend upon him alwayes for
his good; yea, in danger, to *pitch their tents*
about him for his safety, where ever he be. Yea,
Gods protection shall defend him as a *cloud by*
day, and as a pillar of fire by night: and his pro-
vidence shall hedge him from the power of the
devil.

3 In that the eyes of the Lord are upon him, and his ears continually open, to see his state, and to hear his complaint; and in his good time to deliver him out of all his troubles.

Thus far of the blessed estate of the godly and regenerated man in this life. Now of his blessed estate in death.

2. *Meditations of the blessed estate of a
Regenerate man in his Death.*

When God sends death as his messenger, for the regenerated man, he meets him half the way to heaven; for his conversation and affection is there before him. Death is neither strange, nor fearful unto him. Not strange, because hee died daily: not fearfull, because whilest he lived, *he was dead, and his life was hid with Christ in God.* To die unto him therefore, is nothing else in effect, but to rest from his labour in this world, to goe home to his fathers house, unto the City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general assembly and Church of the first born, to God the judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new Testament. While his body is sick, his mind is sound: for God maketh all his bed in his sicknesse, and strengtheneth him with faith and patience upon his bed of sorrow. And when he

he begins to enter into the way of all the world, he giveth (like *Jacob, Moses and Joshua*) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the dayes of their life. His blessed soul breatheth nothing but blessings, and such speeches as savour of a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultereth, the sighs of his heart speak lowder unto God: when the sight of the eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, but is bold to go out of the body, and to dwell with her Lord. He sigheth out with *Paul, Cupio dissolvi, I desire to bee dissolved, and to bee with Christ.* And with *David, As the Hart panteth after the water brooks, so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: when shall I come and appear before God?* He prayeth with the Saints, *How long, O Lord, which art holy and true? Come Lord Jesus, come quickly.* And when the appointed time of his dissolution is come, knowing that he goeth to his Father and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of the Lamb: hee sings with blessed old *Simeon, his Nunc dimittis, Lord, now lettest thou thy servant depart in peace, &c.* And surrenders up his soul as it were with his own hands, into the hands of his heavenly Father, saying with *David, Into thy hands, O Father, I commend my soul; for thou hast redeemed me, O Lord, thou God of truth.* And saying with *Steven, Lord Jesus receive my spirit.* He no sooner yeelds up his sacred ghost, but immediately the holy Angels who attended upon him

him from his birth, unto his death, carry and accompany his soul into heaven, as they did the soul of *Lazarus* into *Abrahams bosome*, which is the Kingdome of Heaven, whither only good Angels, and good works do accompany the soul: the one to deliver their charge, the other to receive their reward.

The body in convenient time, as the sanctified Temple of the holy Ghost, the members of Christ nourished by his body, the price of the blood of the Son of God, is by his fellow brethren reverently laid to sleep in his grave, as in the bed of Christ, in an assured hope to *awake in the resurrection of the just*, at the last day to be partaker with the soul of life and glory everlasting. And in this respect not only the souls, but the very bodies of the faithfull also, are termed blessed.

Thus far of the blessednesse of the soul and body of the regenerated man in death. Now let us see the blessednesse of his soul and body after death.

3. Meditations of the blessed estate of the regenerate man after Death.

THis state hath three degrees.

1. From the day of death to the resurrection.

2. From the resurrection to the pronouncing of the sentence.

3. After the sentence, which lasts eternally.

As soon as ever the regenerated man hath yielded up his soul unto Christ, the holy Angels take her into their custody, and immediately carry her into heaven: and there present her before Christ, where shee is crowned with a crown

crown of righteousness and glory : not which she hath deserved by her good works, but which God hath promised of his free goodnesse to all those who of love have in this life unfainedly served him, and sought his glory.

Oh, what a joy will it be to thy soul which was wont to see but misery and sinners, now to behold the face of the God of glory ? yea, to see Christ welcoming thee, as soon as thou art presented before him by the holy Angels, with an *Euge bone serve ! well done, and welcome good and faithfull servant, &c.* enter into thy Masters joy. And what joy will this be, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers : All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors : and all the souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in blisse and glory ! If the Queen of Sheba, beholding the glory and attendance given to Solomon, as it were ravished therewith, brake out and said, *happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy wisdom :* How shall thy soul be ravished to see her self by grace admitted to stand with this glorious company, to behold the blessed Face of Christ, and to hear all the treasures of his Divine wisdom ! How shalt thou rejoyce to see so many thousand thousands welcoming thee into their Heavenly Society ! for as they all rejoyced at thy conversion, so will they now be much more joyfull to behold thy Coronation ; and to see thee receive thy Crown, which was laid up for thee against thy coming. & of there the Crown of Martyrdome shall be put

put on the head of a Martyr, who for Christs Gospel sake endured torments: the Crown of Virginity on the head of a Virgin which subdued Concupiscence: the Crown of Piety and Chastity on the head of them, who sincerely professed Christ, and kept their wedlock-bed undefiled: the Crown of good works on the head of good Almesgivers, head who liberally relieved the poor: the Crown of incorruptible glory on the head of those Pastors who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this heavenly company, to see thee thus crowned with glory, arrayed with the shining robe of righteousness; and to behold the palm of Victory put into thy hand? Oh what gratulation will there bee, that thou hast escaped all the miseries of the world, the snares of the devil, the pains of hell, and obtained with them thy eternal rest and happinesse? for there every one joyeth as much in anothers happinesse, as in his own, because hee shall see him as much loved of God as himself. Yea, they have as many distinct joyes as they have companions of their joy. And in this joyful and blessed state, the soul resteth with Christ in heaven till the Resurrection, when as the number of her fellow-servants and brethren bee fulfilled, which the Lord termeth but a little season.

The second degree of mans blessednesse after death, is from the resurrection, to the pronouncing of the final sentence. For at the last day.

1. The elementary Heavens, Earth, and all things therein, shall be dissolved, and purified with fire.

2. At the sound of the last trumpet, or voice

of Christ, the Archangel, the very same bodies which the Elect had before (though turned to dust and earth) shall rise again. And in the same instant, every mans soul shall re-enter into his own body, by vertue of the resurrection of Christ their Head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And however tyrants bemangled their bodies in pieces, or consumed them to ashes : yet shall the elect find it true at that day, that *not an hair of their head is perished.*

3. They shall come forth out of their graves, like so many *Josephs* out of prison, or *Daniels* out of the lions dens, or *Jonahs* out of the whales belly.

4. All the bodies of the Elect being thus made alive, shall rise in that perfection of nature, whereunto they should have attained by their natural temperament, if no impediment had hindered : and in that vigour of age, that a perfect man is at, about three and thirty years old, each in their proper sex : whereunto Divines think the Apostle aludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age (or stature) of the fulnesse of Christ.* Whatsoever imperfection was before in the body, (as blindnesse, lamenesse, crookednesse) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* blear-eyed, nor *Mephiboshech* be lame : for if *David* would not have blind and lame to come into his house ; much lesse will Christ have blindnesse and lamenesse to dwell in his heavenly habitation. Christ made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk, &c. that came to seek his grace on earth ; much more will he heal their imperfections, whom he will admit to his glory in

in heaven. Among those tribes there is not one feeble; but the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents not Infants or Old men, but of a perfect Age, or stature; the ἀνάπλασις, or new Creation from death, shall every way bee more perfect then the πλασις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy being Imperfection, and old Age corruption, can well stand with the state of a perfect glorified body.

5. The bodies of the Elect being thus raised, shall have four most excellent and supernaturall qualities: For,

1. They shall bee raised in power, whereby they shall for ever bee freed from all wants and weaknesses, and inabled to continue, without the use of meat, drink, sleep, and other former helps.

2. In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sicknesse, or death.

3. In glory, whereby their bodies shall shine as bright as the Sun in the firmament, and which being made transparent, their souls shall shine through, far more glorious then their bodies. Three glimpses of which glory were seen: First, in Moses face: Secondly, in the Transfiguration: Thirdly, in Stevens countenance: Three instances and assurances of the glorification of our bodies at that glorious day. Then shall David lay aside his Shepherds weed, and put on the robe of the Kings Son Jesus, not Jonathans. Then every true Mordecai (who mourned under the Sackcloth of this corrupt flesh) shall be arrayed with the Kings royal apparell: and have the Crown

Crown-royal set upon his head, that all the world may see, *how it shall be done to him whom the King of kings delighteth to honour.* If now the rising of one Sun makes the morning so glorious, how glorious shall that day be, when innumerable millions of millions of bodies of Saints and Angels shall appear more glorious than the brightnesse of the Sun! the body of Christ in glory surpassing all.

4. In Agility, whereby our bodies shall be able to ascend, and to meet the Lord at his glorious coming in the air, *as Eagles flying unto their blessed carcasse.* To this agility of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength: they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint.* And to this state may that saying of Wisdom be referred: *In the time of their vision they shall shine, and run to and fro as sparks among the stubble.*

And in respect of these four qualities, Paul calleth the raised bodies of the Elect, *Spiritual*: for they shall be spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of mortality, lower than Angels; yet surely, when God shall thus crown him with glory and honour, I cannot see how man shall be any thing inferiour to Angels. For are they Spirits? so is man also, in respect of his soul; yea, more then this, they shall have also a spiritual body fashioned like unto the glorious body of the Lord Jesus Christ; in whom mans nature is exalted by a personal union, into the glory of the God-head, and individual society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prero-

the prerogative above them; nay, they are but spirits appointed to be ministers unto the Elect: and as many of them who at the first disdained this office, and would not keep their first standing, were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatnesse of Gods love to Mankind.

But as for all the Elect, who at the second and sudden coming of Christ, shall be found quick and living; the fire that shall burn up the corruption of the world, and the works therein, shall in a moment in the twinkling of an eye, overtake them, as it finds them either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease: and so (burning up their drosse and corruption) of mortal, make them immortal bodies: and this change shall be unto them in stead of death.

Then shall the soul with joyfulness greet her body, saying, Oh, well met again, dear sister! How sweet is thy voice! how comely is thy countenance, having lien so long in the clefts of the rocks, and in the secret places of the grave! Thou art indeed an habitation fit, not onely for me to dwell in; but such as the holy Ghost thinks meet to reside in, as his temple for ever. The winter of our afflictions is now past: the storme of our misery is blown over, and gone. The bodies of our elect brethren appear more glorious than the Lilly-flowers on the earth; the time of singing Hallelujah is come: and the voice of the trumpeter is heard in the land. Thou hast been my Yoke-fellow in the Lords labour, and companion in persecutions and wrongs for Christ and his Gospels sake; now shall we enter together into our Masters joy. As thou hast borne with me the cross so shalt thou now wear
with

with me the crown. As thou hast with me sowed plentifully in tears, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder reprobates spend their whole time in pride, fleshly lust, eating, drinking, and prophane vanities) gave us grace to joyn together in watching, fasting, praying, reading the Scriptures, keeping his Sabbath, hearing Sermons, receiving the holy communion, relieving the poor, exercising (in all humility) the works of *Piety* to God, and walking conscionably in the duties of our calling towards men. Thou shalt anone hear no mention of thy sins, for they are remitted and covered; but every good work which thou hast done for the Lords sake, shall be rehearsed and rewarded. Cheer up thine heart, for thy judge is *flesh of thy flesh, and bone of thy bone*. Lift up thy head, behold these glorious angels, like so many *Gabriels*, flying towards us, to tell us, *That the day of our redemption is come*, and to convey us in the clouds, to meet our Redeemer in the aire. Lo, they are at hand. *Arise therefore my Dove, my Love, my fair One, and come away*. And so like *Roes*, or young *Harts*, they run with angels towards Christ, over the trembling mountains of *Bether*.

6. Both quick and dead, being thus revived and glorified, shall forthwith (by the ministry of Gods holy angels) be gathered from all the quarters and parts of the World, *caught up together in the clouds to meet the Lord in the air*: and so shall come with him, as a part of his glorious train, to judge the reprobate and evil angels. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve Tribes, who refused to hear the Gospel preach-

ed by their ministry. And all the Saints (in honour and order) shall stand next unto them as judges also, to judge the evil angels, and earthly minded men. And as every one of them received grace in this life, to be more zealous of his glory, and more faithfull in his service than others: so shall their glory and reward be greater than others in that day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in judgement, shall be in the air, over the valley of *Jehosophat*, by mount *Olivet*, near unto *Jerusalem*, East-ward from the Temple, as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much in plain words, *I will gather all Nations into the valley of Jehosophat, and plead with them there. Cause thy mighty ones to come down, O Lord, let the Heathen be awakened, and come up to the valley of Jehosophat: for there will I sit to judge all the Heathen round about. Jehosophat* signifieth, *The Lord will judge*. And this valley was so called, from the great victory which the Lord gave *Jehosophat* and his people over the *Ammonites*, *Moabites*, and the Inhabitants of *Mount Seir*. Which victory was a Type of the final victory, which Christ the supreme Judge shall give his Elect over all their enemies in that place, at the last day, as all the Jews interpret it. See *Zach. 14. 4. 5 Psal. 51. 1, 2. &c.* all agreeing that the place shall be thereabouts.

2. Because that as Christ was thereabouts crucified, and put to open shame; so over that place, his glorious Throne should be erected in the air, when he shall appear in judgement, to manifest his Majesty & glory: for it is meet that Christ should in that place judge the World

with righteous judgement, where he himself was unjustly judged and condemned.

3. Because that seeing the angels shall be sent to gather together the *Elect* from the four Winds, from one end of Heaven to the other: It is most probable, that the place whither they shall be gathered to, shall be near *Jerusalem* and the valley of *Jehosophat*: which *Cosmographers* describe to be in the midst of the superficies of the Earth. If the *termini à quibus*, be the four parts of World; the *terminus ad quem* must be about the Center.

4. Because the Angels told the Disciples, that as they saw Christ ascend from Mount *Olivet*, which is over the valley of *Jehosophat*: so shall he in like manner come down from Heaven. This is the opinion of *Aquinas*, and all the Schoolmen, except *Lombard*, and *Alexander Hales*.

5. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him: and the body of Christ in glory and brightness surpassing them all: (the reprobates being separated, and remaining beneath upon the Earth; for the right hand signifieth a blessed, and the left hand a cursed estate) Christ will first pronounce the sentence of absolution and blisse upon the *Elect*.

First, because he will thereby encrease the grief of the reprobate that shall hear it. Secondly, to shew himself more prone to mercy than to judgement. And thus from his Throne of Majesty in the air, he shall (in the sight and hearing of all the World) pronounce unto his *Elect*, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World* &c. *Mat. 25. 34.*

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Come ye] Here is our blessed union with Christ; and by him with the whole Trinitie.

Blessed] Here is our absolution from all sins, and our plenary endowment with all grace and happinesse.

Of my Father] Here is the author from whom by Christ, proceeds our felicitie.

Inherite] Here is our adoption.

The Kingdom] Behold our Birth-right and Possession.

Prepared] See Gods fatherly care for his chosen.

From the foundation of the World] Oh the free, eternal, unchangeable election of God !

How much are those souls bound to love God, who, of his meer good will and pleasure, chose and loved them, before they had done either good or evil ?

For I was hungry, &c.] O the goodnesse of Christ, who takes notice of all the good works of his children, to reward them. How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself ! *Come ye to me, in whom ye have believed before ye saw me :* and whom ye have loved and sought for, with so much devotion, and through so many tribulations, come now from labour to rest : from disgrace to glory : from the jaws of death to the joyes of eternal life. For my sake ye have been railed upon, reviled and cursed. But now it shal appear to all those cursed *Esau's*, that you are the true *Jacob's* that shall receive your heavenly Fathers blessing : and blessed shall you be. Your fathers, mothers, and nearest kindred forsok, and cast you off. for my Truths sake which you maintained : but now my Father will bee

unto you a Father, and you shall be his sons and daughters for ever. You were cast out of your lands and livings, and forsook all for my sake, and the Gospel: But that it may appear that you have not lost your gain, but gained by your losse: instead of an earthly inheritance and possessions, you shall possesse with me the inheritance of my heavenly Kingdom, where you shall be for love, Sons; for birth-right, Heirs; for dignity, Kings; for holinesse, Priests; and you may be bold to enter into the possession thereof now, because my Father prepared and kept it for you, ever since the first foundation of the world was laid.

Immediatly after this sentence of Absolution and Benediction, every one receiveth his crown, which *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the faith and good works of all them *that loved that his appearing*: Then every one taking his crown from his head, shall lay it down (as it were) at the feet of Christ, and prostrating themselves, shall with one heart and voice, in an heavenly sort, and consort, say, *Praise, and honour, and glory, and power, and thanks, be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore, Amen.*

Then shall they sit in their Thrones and order, as Judges of the Reprobates and evil Angels, by approving and giving testimony to the righteous Sentence and Judgement of Christ, the supreme Judge.

After the pronouncing of the reprobates sentence

and sentence and condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father, Behold, O righteous Father, these are they whom thou gavest me: I have kept them, and none of them is lost. I gave them thy Word, they believed it, and the World hated them, because they were not of the World, even as I was not of the World. And now, Father, I will that these whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the World may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdom to God, even the Father, that is, shall cease to execute his office of Mediatorship, whereby as he is King, Priest, Propheer, and supreme Head of the Church, he suppressed his enemies, and ruled his faithful people by his Spirit, Word, and Sacraments; so that his Kingdom of grace over his Church in this World ceasing, he shall rule immediatly as he is God equal with the Father and the holy Ghost, in his Kingdom of glory for evermore. Not that the dignity of his manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifested: so that as he is God, he shall from thenceforth, in all fulnesse, without all external means rule all in all.

From this tribunal seat Christ shall arise, and with all his glorious company of elect Angels and Saints, he shall go up triumphantly, in order and array, unto the Heaven of heavens, with such a heavenly noise and musick, that now may that Song of David be truly verified, God is

gone up with a triumph, the Lord with the sound of the trumpets. Sing praises to God, sing praises sing praises unto our King, sing praises: for God is the King of all the Earth, He is greatly to be exalted. And that marriage song of John; Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his Wife hath made herself ready, Allelujah; for the Lord God Omnipotent reigneth.

The third and last degree of the blessed state of a regenerate man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of the regenerate man, in heaven, after he hath received his sentence of absolution, before the tribunal seat of Christ, at the last day of judgement.

HERE my Meditation gazleth, and my pen falleth out of my hand: the one being not able to conceive, nor the other to describe that most excellent blisse, and eternal weight of glory, (whereof all the afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joint Heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects.

1. Of the Place.

2. Of the Object.

3. Of

3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the Place.

THE Place is the *Heaven of heavens*, or the *third heaven*, called *Paradise*: whither Christ (in his humane nature) ascended far above all visible heavens. *The Bridegrooms chamber*, which by the Firmament, and by an azured curtaine spangled with glittering Stars and glorious Planets, is hid, that we cannot behold it with these corruptible eyes of flesh. The holy Ghost (framing himself to our weakness) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: and therefore likeneth it to a great and holy City, named the *heavenly Jerusalem*: where only God, and his people, (who are saved and written in the *Lambs book*) do inhabite: all built of pure gold like unto clear glasse or chrystal: the walls of *Jasper stone*: the foundations of the walls with twelve manner of precious stones, having twelve gates, each built of one pearle: three gates towards each of the four corners of the world; and at each gate an Angel, (as so many porters) that no unclean thing should enter into it: It is *four square*, therefore perfect: the length, the breadth and height of it are equal, 12000. furlongs every way; therefore glorious and spacious. Through the midst of her streets ever runneth a pure river of the water of life, as clear as chrystal, therefore wholesome. And of either side of the river is the *Tree of life*, ever growing, which beares twelve manner of fruits, and gives fruit every month: therefore fruitful. And the leaves of the Tree is healthful to the nations: therefore healthy.

There is therefore no place so glorious by creation, so beaurifull with delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ: the Law, is Love: the Honour, Veritie: the Peace, Felicitie: the Life, Eternity. There is light without darkness; mirth without sadness; health without sickness; wealth without want; credit without disgrace; beauty without blemish; ease without labour; riches without rust; blessedness without miserie; & consolation that never knoweth end. How truly may we cry out (with *David*) of this City? *Glorious things are spoken of thee, O thou city of God!* and yet all these things are spoken but according to the weaknesse of our capacitie. For Heaven exceedeth all this in glory, so far as that no tongue is able to expresse, nor heart of man to conceive the glory thereof, as witnesseth *Paul* who was in it, and saw it. O let us not then dote so much upon these wooden cottages and houses of moulding clay, which are but the tents of ungodliness, and habitations of sinners! but let us look rather and long for this heavenly City, whose builder and maker is God: which he (*who is not ashamed to be called our God*) hath prepared for us.

2. Of the Object.

THe blissefull and glorious Object of all intellectual and reasonable creatures in Heaven, is the God-head, in Trinity of Persons: without which there is neither joy, nor felicity, but the very fulnesse of joy consisteth in enjoying the same.

This Object we shall enjoy two wayes.

1. By a beatifical vision of God.

2. By possessing an immediate communion with this divine Nature.

The

The beatifical vision of God, is that only, that can content the infinite minde of man. For every thing tendeth to his center; God is the center of the soul: therefore (like *Noah* dove) she cannot rest nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse he might see the face of God. Therefore the whole Church prayeth so earnestly, *God be mercifull unto us, and blesse us, and cause his face to shine upon us.* When *Paul* once had seen this blessed sight; he (ever after) counted all the riches and glory in the World (in respect of it) to be but dung; and all his life after was but a fighting out (*cupio dissolvi*) *I desire to be dissolved, and to be with Christ.*

And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be (where?) even where I am: (to what end?) that they may behold my glory, &c.* If *Moses* face did so shine, when he had been with GOD but tourty dayes, and seen but his back-parts; how shall we shine, when we shall see him face to face for ever? and know him as wee are known, and as he is? then shall this soul no longer be termed *Marah*, Bitternesse, but *Naomi*, Beautifulnesse, for the Lord shall turn her short bitternesse to eternall beauty and blessednesse, *Ruth*, 1. 20.

The second means to enjoy this Object is, by having an immediate and an eternall communion with God in heaven: this we have, first, by being (as members of Christ) united to his manhood: and by the manhood personally united to the word, we are united to him, as he is God: and by his Godhead to the whole Trinity. Re-

probates at the last day shall see God, (as a just Judge) to punish them: but (for lack of this communion) they shall have neither grace with him, nor glory from him. For want of this communion, the devils (when they saw Christ) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* But (by the vertue of this communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Boaz) *Spread, O Christ, the wing of the garment of thy mercy over thine hand-maid: for thou art my kinsman.* This communion, God promised Abraham, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This communion St. Paul expresseth in one word, saying, *That God shall be all in all unto us.* Indeed, God is now all in all unto us, but by means, and in a small measure. But in heaven, God himself immediately (in fulnesse of measure, without all means) will be unto us all the good things, that our souls and bodies can wish or desire. He himself will be salvation, and joy to our souls: life and health to our bodies: beauty to our eyes: musick to our ears: honey to our mouths: perfume to our nostrils: meat to our bellies; light to our understanding: contentment to our wills; and delight to our hearts: and what can be lacking where God himself will be the soul of our souls? yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodnesse, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things which are in infinite perfection in God: And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use: nay, the best crea-

tures

ures (which serve us now) shall not have the honour to serve us then. There will be no need of the Sun, nor of the Moon to shine in that City: for the glory of God doth light it. No more will there be any need or use of any creature, when wee shall enjoy the Creator himself.

When therefore wee behold any thing that is excellent in any creatures, let us say to our selves, How much more excellent is he who gave them this excellencie! When we behold the wisdom of men, who over-rule creatures stronger than themselves; outrun the Sunne and Moon in discourse, prescribing many years before, in what course they shall be eclipsed: let us say to our selves, How admirable is the wisdom of God, who made men so wise! When wee consider the strength of Whales and Elephants, the tempest of Windes, and terour of Thunder; let us say to our selves, How strong, how mighty, how terrible is that GOD, that makes these mighty and fearful creatures? When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these creatures have received this sweetness! When we behold the admirable colours which are in flowers, and birds, and the lovely beauty of women; let us say, How fair is that God that made these so fair!

And if our loving God hath thus provided us, so many excellent delights, for our passage through this *Bohim*, or valley of tears, what are those pleasures which he hath prepared for us, when wee shall enter into the palace of our Masters joy? How shall our souls be there ravished with the love of so lovely a God? so glorious is the object of heavenly Saints; So amiable is the sight of our gracious Saviour.

3. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this communion with God, the Elect in heaven shall have four superexcellent prerogatives.

1. They shall have the kingdom of heaven for their inheritance: and they shall be free Denizens of the heavenly Jerusalem. Saint Paul (by being a free citizen of Rome) escaped whipping; but they who are once free citizens of the heavenly Jerusalem, shall ever be freed from the whips of eternall torments. For this freedome was bought for us, not with a great sum of money, but with the precious blood of the Son of God.

2. They shall be all Kings and Priests (spirituall Kings) to reigne with Christ, and to triumph over Satan, the world, and reprobates: And spiritual Priests to offer unto God the spiritual sacrifice of praise and thanksgiving for evermore. And therefore they are said to wear both crowns and robes. O what a comfort is this to poor parents that have many children! If they breed them up in the fear of God, to be true Christians: then are they parents to so many Kings and Priests.

3. Their bodies shall shine as the brightnesse of the Sun in the firmament: like the glorious body of Christ, which shined brighter then the Sun at noon, when it appeared to Paul. A glimpse of which glorious brightnesse appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall arise a glorious bodie: yea, a spirituall body; not in substance, but in quality:

quality : preserved by spiritual means , and having (as an Angel) agility to ascend or descend . Oh what an honour is it , that our bodies (falling more vile then a carrion) should thus arise *in glory* , like unto the body of the Son of God !

4. Lasty, they (together with all the holy Angels) there keep (without any labour to distract them) a perpetuall Sabbath, to the glory , honour, and praise of the aye blessed Trinity, for the creating, redeeming, and sanctifying of the Church : and for his power , wisdom, justice, mercie and goodnesse, in the government of heaven and earth. When thou hearest a sweet consort of musick, meditate how happy thou shalt be, when (with the quire of heavenly Angels and Saints) thou shalt sing a part in that spirituall Allelujah, on that eternal blessed Sabbath , where there shall be such variety of pleasures, and satiety of joyes , as neither know tediousnesse in doing, nor end in delighting.

4. *Of the effects of these prerogatives.*

From these Prerogatives there will arise to the Elect in Heaven, five notable Effects.

They shall know God , with a perfect knowledge , so farre as creatures can possibly comprehend the Creator. For there we shall see the Word , the Creator ; and in the Word, all creatures that by the Word were created : so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things, were made. The excellentest creatures

creatures in this life, are but as a dark vail drawn betwixt God and us: but when this vail shall be drawn aside, then shall wee see God face to face, and know him as we are known.

We shall know the power of the Father, the the wisdom of the Son, the grace of the holy Ghost; and the indivisible nature of the blessed Trinitie. And in him wee shall know, not only all our friends, (who died in the faith of Christ) but also all the faithfull that ever were, or shall be. For,

1. Christ tels the Jewes, that they shall see *Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God*; therefore we shall know them.

2. Adam in his innocencie knew Eve, to be bone of his bone, and flesh of his flesh, as soon as he awaked. Much more then shall wee know our kindred, when we shall awake perfected and glorified in the resurrection.

3. The Apostles knew Christ after his resurrection, and the *Saints which rose with him, and appeared in the holy City.*

4. Peter, James, and John, knew Moses and Elias in the transfiguration: how much more shall we know one another, when we shall bee all glorified?

5. Dives knew Lazarus in Abrahams bosome: much more shall the elect know one another in heaven.

6. Christ saith, that the twelve Apostles shall sit upon twelve thrones to judge (at that day) the twelve tribes: therefore they shall be known, and consequently the rest of the Saints.

7. Paul saith, that at that day we shall know as we are known of God: and Augustine (out of this place) comforteth a widow, assuring her, that

is in this life, she saw her husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts. *For all shall be made manifest one day*, See 1 Cor. 4. 5.

8. The faithfull in the old Testament are said to be gathered to their fathers: therefore the knowledge of our friends remains.

9. *Love never falleth away*: therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be *a declaration of the just Judgement of God*, when he shall reward every man according to his works: and if every mans works be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) *Every man shall appear to account for the works that he hath done in his body, &c.* See Wisdom, chap. 5. v. 1. Though the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomy, shall cease; yea, Christ shall then cease to rule, as he is Mediator; and rule *all in all*, as he is God equal with the Father, and the Holy Ghost.

The greatest knowledge that men can attain unto in this life, comes as far short of the knowledge which we shall have in Heaven: as the knowledge of a child that cannot yet speak plain, is to the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this world, is nothing but the very shadow
of

of God. But when we shall know God in heaven we shall in him know the manner of the work of the Creation, the mysteries of the work of our Redemption: yea, so much knowledge as a creature can possibly conceive and comprehend of the Creator and his works. But whilst wee are in this life, we may say with *Job*, *How little a portion bear we of him?* And assure our selves with *Saracydes*, that *there are hid yet greater things than these be, and that we have seen but a few of Gods works.*

2. They shall love God with a perfect and absolute love, as possibly a creature can do. The manner of loving God, is to love him for himself: the measure is to love him without measure. For in this life (*knowing God but in part*) we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God, and for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore* Yea, they shall drink (saith he) *out of the river of pleasures.* For as soon as the soul is admitted into the actual fruition of the beatifical Essence of God, she hath all the goodnesse, beaurie, glory, and perfection of all creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: If any delight in fairnesse, the fairest beauty is but a dusty shadow to that: he that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain: he

he that loveth honour, shall there enjoy it without the disgrace of cankered envy: he that loveth treasure, shall there possesse it, and never be beguiled of it. There they shall have knowledge void of all ignorance: health, that no sicknesse shall impair: and life, that no death can determine. In a word, look how far this wide world surpasseth for light, pleasures and comfort, the dark and narrow womb wherein thou wast conceived a child: so much doth the world to come exceed in joyes, solace, and consolation, this present world. How happy then shall we be, when this life is changed, and we thither translated.

4. They shall be replenished with an unspeakable joy. *In thy presence (saith David) is the fulnesse of joy.* And this joy shall arise chiefly from the vision of God, and partly from the sight of the holy Angels, and blessed souls of just and perfect men, who are in blisse and glory with him.

But especially from the blisseful sight of *Jesus the Mediator of the new Testament, our Emanuel, God made man.* His sight will be the cheif cause of our blisse and joy. If the *Israelites in Jerusalem* so shouted for joy, that the earth rang again, to see *Solomon crowned*: how shall the Elect rejoyce in heaven, to see *Christ (the true Solomon)* adorned with glory? If *John Baptist* at his presence did leap in his mothers womb for joy, how shall we exult for joy, when he will be, not only with us, but in us in heaven? If the *Wise men* rejoyced so greatly to finde him, a *Babe lying in a manger*: how great shall the joy of the Elect be, to see him sit (as a King) in his celestiall throne? If *Simeon* was so glad to see him an infant in the Temple, presented by
the

the hands of the Priest: how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If *Joseph and Mary* were so joyfull to finde him in the middle of the Doctors in the Temple: how glad shall our souls be to see him sitting as Lord among Angels in heaven? This is that joy of our Master, which (as the Apostle saith) *the eye hath not seen, the ear hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, we shall enter it.

5. Lastly, they shal enjoy this blissful and glorious estate *for evermore*. Therefore it is termed *everlasting life*: and Christ saith, *that our joy shall no man take from us*. All other joyes (be they never so great) have an end. *Assuerus* feast lasted 180. dayes: but he, and it, and all his joyes are gone. For mortal man to be assumed to heavenly glory, to be associated to angels, to be satiated with all delights and joyes, (but fore a time) were much; but to enjoy them for ever, without intermission of end, who can hear it, and not admire it! who can muse of it, and not be amazed at it! all the Saints of Christ, (as soon as they felt once but a true taste of these eternall joyes) counted all the riches and pleasures of this life to be but *losse and dung* in respect of that. And therefore (with uncessant prayers, fasting, alms deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternall life: and (for the love thereof) they willingly either sold or parted with all their earthly goods and possessions.

Christ calleth all Christians Merchants, Luk. 19. and eternal life a *precious pearle*, which a wise

wise merchant will purchase though it cost him all that he hath, Marth. 13.

Alexander hearing the report of the great riches of the Eastern countrey, divided forthwith among his captains and souldiers, all his Kingdom of Macedonia: Hephastion asking him what he meant in so doing, Alexander answered, that he preferred the riches of India (whereof he hoped shortly to be master) before all that his father Philip left him in Macedonia. And should not Christians then prefer the eternall riches of heaven so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which last but for a season.

Abraham and Sarah left their own countrey and possession to look for a city whose builder and maker is God: and therefore bought no land, but only a place of burial. David preferred one day in this place before a thousand else where: yea, to be a door keeper in the house of God, rather than to dwell in the richest tabernacles of wickednesse. Elias earnestly besought the Lord to receive his soul into his Kingdom, and went willingly, (though in a fiery Chariot) thither. Paul (having once seen heaven) continually desired to be dissolved, that he might be with Christ. Peter (having espied but a glimpse of that eternall glory in the Mount) wished that he might dwell there all the dayes of his life, saying, Master it is good for us to be here. How much better doth Peter now think it to be in heaven it self? Christ (a little before his death) prayeth his Father to receive him into that excellent glory. And the Apostle witnesseth, that (for the joy which was set before him) he endured the crosse, and despised the shame. If a man did but once see those joyes (if it

it were possible) he would endure an hundredth the dearhs to enjoy that happinesse but one day. ever co

Saint *Augustine* saith, that he would be comacketh
tent to endure the torments of hell, to gain the
joy, rather than to losse it. *Ignatius* (Paul Medit
scholler) being threatned (as he was going to appl
suffer) with the cruelty of torments, answered fore
with great courage of faith: *Fire, gallows, Tho
beasts, breaking of my bones, quartering of my an
members, crushing of my body, all the torments of*
the devil together, let them come upon me, so I may nature
enjoy my Lord Jesus and his kingdom. The like the Sc
constancy shewed *Polycarp*, who could not by Eears.
any terrours of any kind of death, be moved to vage
deny Christ in the least measure. With the like that t
resolution answered *Basil* his persecutors, when in his
they would terrifie him with death: *I will ne- thief*
ver (saith he) *fear death, which can do no more* (bei
then restore me to him that made me. If *Ruth* ende
her own countrey, and followed *Noami* her man
mother in law, to go and dwell with her in the tall
land of *Canaan* (which was but a type of Hea- wh
ven) only upon the fame which she heard of the cou
God of *Israel*, (though she had no promise of the
any portion therein) how shouldst thou follow cre
thy holy mother, the Church, to go unto Christ an
into the heavenly *Canaan*: wherein God hath no
given thee an eternal inheritance assured by an ar
holy covenant, made in the word of God, sign- th
ed with the blood of his Son, and sealed with n
his Spirit and Sacraments! This shall be thine f
eternall happinesse in the Kingdome of Heaven; r
where thy life shall be a communion with the
blessed Trinity: thy joy, the presence of the
Lamb; thy exercise, singing; thy ditty, *Allelu-
jah*; thy consorts, Saints and Angels; where
youth flourisheth, that never waxeth old; beauty
lasteth

relieth that never fadeth; love aboundeth, that
ever coolerth; health continueth, that never
lacketh; and life remaineth, that never endeth.

*Meditations directing a Cristian how to
apply to himselfe without delay, the
foresaid knowledge of God and himself.*

THou seest therefore, O man, how wretched
and cursed thy state is, by corruption of
nature without *Christ*: in so much that whereas
the Scriptures doe liken wicked men unto Lions,
Bears, Bulls, Horses, Dogs, and such like sal-
vage creatures, in their lives: it is certaine,
that the condition of an unregenerated man, is
in his death more vile then a dog, or the fil-
thiest creature in the world. For the beast
(being made but for mans use) when he dieth,
endeth all his miseries with his death. But
man (endued with a reasonable and an immor-
tall soul, made after Gods image to serve God)
when he ends the miseries of this life, must ac-
count for all his misdeeds, and begin to endure
those miseries that never shall know end. No
creature but man is liable to yeeld (at his death)
an account for his life. The bruit creatures,
not having reason, shal not be required to make
any account for their deeds: and good Angels,
though they have reason, yet shall they yeeld
no account, because they have no sin. And as
for evill angels, they are without all hope, al-
ready condemned: so that they need not make
any further accounts, Man only in his death
must be Gods accountant for his life.

On the other side thou seest (O man) how
happy and blessed thy estate is, being truly recon-
ciled unto God in *Christ*, in that (through the
restau-

restoration of Gods image, and thy restitution
on into thy sovereignty over other creatures
thou art in this little inferior to the An-
gels, and shalt be in the life to come, equal to
the Angels: Yea, (in respect of thy nature, ex-
alted by a personall union to the Son of God,
and by him to the glory of the Trinitie) supe-
riour of the Angels: a fellow brother with An-
gels in spirituall grace, and everlasting glory.

Thou hast seen how glorious and perfect God
is, and how that all thy chief blisse and happi-
ness consisteth in having an eternall communion
with his Majesty.

Now therefore (O impenitent sinner) in the
bowels of *Christ Jesus*. I intreat thee; nay,
I conjure thee as thou tenderest thine own salva-
tion, seriously to consider with me, how false,
how vaine, how vile are those things which
stil remain and chain thee in this wretched and
cursed estate, wherein thou livest; and do hin-
der thee from the favour of God, and the hope
of eternall life and happinesse.

*Meditations on the hinderances which
keep back a sinner from the practice of
piety.*

Those hinderances are chiefly seven:

I. An ignorant mistake of the true mean-
ing of certain places of the holy Scriptures, and
some other chief grounds of Christian religion.

The Scriptures mistaken are these: 1. Ezech.
33. 14, 16. *At what time soever a sinner repent-
eth him of his sin, I will blot out all, &c.* Hence
the carnall Christian gathereth, *That he may re-
pent when he will.* It is true, whensoever a sin-
ner doth repent, God will forgive. But the text
saith

with not, That a sinner may repent whensoever he will : but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected ; and could not repent, though they sought it carefully with tears. What comfort yeelds this text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matth. 11. 26. Come unto me all you that labour, and are heavie laden, and I will give you rest. Hence the lowdest man collects, That he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, who (as Peter saith) having known the way of righteousness, hath escaped the pollutions of the world, through the knowledge of our Lord and Saviour Jesus Christ. To come unto Christ, is to repent and beleve. And this no man can do except his heavenly Father draweth him by his grace.

3. Rom. 8. 1. There is no condemnation to them which are in Christ Jesus. True ; but they are such, who walk not after the flesh (as thou doest) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15, Christ Jesus came into the world to save sinners, &c. True: but such sinners, who like Paul are converted from their wicked life : not like thee, who still continuest in thy lewdness. For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlinesse and worldly lusts, we should live soberly, righteously, and godly in this present world.

5. Prov. 24. 16. A just man falleth seven times in a day and riseth, &c. (In a day) is not in the text : Which means not falling into sin, but

but falling into trouble, which his malicious enemy plots against the just : and from which God delivers him. And though it meant falling in and rising out of sin; what is this to thee, whose falls all men may see every day? but neither God nor man can at any time see thy rising again by repentance.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better; then his are good enough; and therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* means not in this place, the righteous workes of the regenerate: as, fervent prayers in the name of God: charitable almes from the bowels of mercy: suffering in the Gospels defence, the spoyle of goods, and spilling of blood: and such works which *Paul* calls the *fruits of the spirit*; But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to idolatry, acknowledgeth, that whilst they were by their filthy sins separated from God, as lepers are by their infected sores, and polluted cloths from men; their cheifest righteousness could not be but abominable in his sight. And though our best works (compared with Christs righteousness) are no better then *unclean rags*: yet in Gods acceptation for Christs sake, they are called *white raiments*; yea, *pure fine linnen, and shining*: far unlike thy leopards spots, and filthy garment.

7. Jam. 3. 2. *In many things we sin all.* True: But Gods children sin not in all things, as thou doest; without either *bridling their lusts*, or *mortifying their corruptions*: And though the reliques of sin remain in the dearest children of God;

God; that they had need daily to cry, *Our Father which art in heaven forgive us our trespasses*: yet in the new Testament, none are properly called sinners, but the unregenerate: but the regenerate in respect of their zealous endeavour, to serve God in unfeigned holiness, are every where called *Saints*: in so much that Saint John saith, that *whosoever is born of God, sinneth not*; that is, liveth not in wilful filthiness, suffering sin to reign in him, as thou doest. Deceive not thy self with the name of a *Christian*: whosoever liveth in any customary grosse sin, he liveth not in the state of grace. Let therefore (saith Paul) every one that nameth the name of Christ, depart from iniquity. The regenerate sin, but upon frailty; they repent, and God doth pardon, therefore they *sin not to death*. The reprobate sin maliciously, sinfully, and delight therein: so that by their good will, sin shall leave them, before they will leave it. They will not repent, and God will not pardon. Therefore their sins are *mortal* (saith S. John) or rather *immortal*, as saith S. Paul, Rom, 2. 5. It is no excuse therefore to say, *We are all sinners*. True Christians (thou seest) are all *Saints*.

8. Luke 23. 43. The thief converted at the last gasp, was received to *Paradise*. What then? If I may have but time to say, when I am dying, *Lord have mercy upon me*, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, *Lord, Lord*, and the Lord will not know them. The thief was saved, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore lest trusting to *late repentance* at thy last end on earth, thou be not driven to repent too late without end in hell.

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9. 1 John

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin.* And, 1 John 2 1. *If any man sin we have an Advocate with the Father Jesus Christ the righteous, &c.* Oh comfortable! But here what S. John saith in the same place, *My little children, these things write I unto you, that ye sin not.* If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sin abounded, Grace did abound much more.* Oh sweet! But hear what Paul addeth? *What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?* Rom. 6. 1. 2. This place teacheth us not to presume, but that we should not despair. None therefore of these promises, promisethesth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are :

1. From the doctrine of *Justification* by faith only, a carnall Christian gathereth, *That good works are not necessary.* He commends others that do good works; but he perswades himself, that he shall be saved by his faith, without doing any such matter. But he should know, that though good works are not necessary to justification; yet they are necessary to *salvation*: for *we are Gods workmanship, created in Christ Jesus unto good works, which God hath predestinated that we should walk in them.* Whosoever therefore (in years of discretion) bringeth not forth good works after he is called, he cannot be saved: neither was he ever predestinated to life eternall. Therefore the Scripture saith, *That Christ will reward every man according to his works.* Christ respects in the Angels of the seven Churches, nothing but their works; and at the last day he will give the heavenly inheritance

ance only to them who have done good works: feeding the hungry, clothing the naked, &c. that day righteousness shall wear the crown. No righteousness, no crown. No good works, according to a mans talent) no reward from God, unlesse it be vengeance. To be rich in good works, is the surest foundation of our assurance to obtain eternall life. For good works are the true fruits of a true faith; which apprehendeth Christ and his obedience, unto salvation. And no other faith availeth in Christ, but that which worketh by love: And (but in the act of justification) that faith which only justifieth, is never only, but ever accompanied with good works; as the tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the faith which doth not justifie her self by good works before men, is but a dead faith, which will never justifie a man soule before God. But a justifying faith purifieth the heart, and sanctifieth the whole man throughout.

II. From the doctrine of Gods eternal predestination, and unchangeable Decree, he gathereth, That if he be predestinated to be saved, he cannot but be saved: If to be damned, no meanes can do any good. Therefore all works of pietie are but in vaine. But he should learn, That God hath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the end, hee hath likewise predestinated to be first called, justified, and made conformable to the image of his Sonne, which is the means. And they (saith Peter) who are elect unto salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy calling thou conformest thy selfe to the Word

and example of Christ thy master, and obeyest the good motions of the holy Spirit, in leaving sin, and living a godly life: then assure thy self that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the prodigal Son; and by the conversion it shall appear both to *angels and men*, that thou didst belong to his election. If thou wilt not, why should God save thee?

III. When a carnal Christian hears, that man hath not free will unto good, he looseth the reins to his own corrupt will: as though it lay not in him to bridle or subdue it: Implecitely making God the author of sin, in suffering man to run into this necessity. But he should know, that God gave *Adam* free will to stand in his integrity if he would: but man abusing his free-will, lost both himself and it: Since the fall, man in his state of corruption, hath free-will to evil, but not to good: for in this state, *wee are not* (saith the Apostle) *sufficient to think a good thought*. And GOD is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a man is regenerated, the grace of God freeeth his will unto good, so that he doth all the good things he doth with a free will: for so the Apostle saith, that *God of his own good pleasure worketh both the will and the deed in us*, who (as the Apostle expoundeth) *cleanse our selves from all filthinesse of the flesh and Spirit, and finish our sanctification in the fear of God*. And in this state, every true Christian hath free will; and as he encreaseth in grace, so doth his will in freedom: for when

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the Son shall make us free, then shall we be free indeed : And where the spirit of the Lord is, there is liberty : for the holy Spirit draws their minds, not by coercion, but by the cords of love, Cant. 4. by illuminating their minds to know the truth, by changing their hearts to love the known truth, and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedom of thy will so far as God hath freed it : for thou doest many times wilfully (against Gods Law to the hazard of thy soul) that which if the Kings Law forbade (under the penalty of death, or losse of thy worldly state) thou wouldst not do. Make not therefore thy want of free-will unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the naturall man hears that no man (since the fall) is able to fulfill the law of God, and to keep all his commandements, he boldly presumes to sin as others do : he contents himself with a few good thoughts : and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the law. But he should learn, that though (since the fall) no man but Christ, who was both God and man, did, or can perfectly fulfill the whole Law : yet, every true Christian, as soon as he is regenerate, begins to keep all Gods commandements in truth, though he cannot in absolute perfection. Thus (with David) they apply their hearts to fulfill Gods commandements alwayes unto the end. And then the Spirit of grace, which

was promised to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them to do what he commands them to do. And in so doing, God accepteth their good will and endeavor, in stead of perfect fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect S. John saith, that Gods commandments are not burthenous. And S. Paul saith, *I am able to do all things through the help of him that strengthneth me.* And Zachariah and Elizabeth are said to walk in all the commandments of the Lord without reproof. Hereupon Christ commands to his Disciples the care of keeping his Commandments, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments: and the more unto Christ is our love, the lesse will our pains seem in keeping his law. The laws curse (which under the old Testament was so terrible) is under the New (by the death of Christ) abolished to the regenerate. The rigour which made it so impossible to our nature before, is to the new born, so mollified by the spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles the impossibility of keeping the law, by ability of nature corrupted. But when they have to do with regenerated Christians, they require to the law (which is the rule of righteousness) true obedience, in word and deed: the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof, resurrection to newnesse of life: walking in the spirit, overcoming of the world by faith; so that though no man can say as Christ, *Which of you*

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can rebuke me of sin? yet every regenerated Christian can say of himself, which of you can rebuke me of being an adulterer, whoor-monger, swea-
rer, drunkard, thief, usurer, oppressour, proud, malicious, coverous, prophaner of the holy Sabbath, a lyar, a neglecter of GODS publike service, and such like grosse sins? else he is no true Christian. When a man casts off the conscience of being ruled by Gods law, then God gives him over to be led by his own lust, the surest signe of a reprobate sense. Thus the law, which since the fall no man, by his own natural ability, can fulfill, is fulfilled in truth of every true regenerated Christian, through the gracious assistance of Christs holy Spirit. And this Spirit God will give to every Christian, that will pray for it, and encline his heart to keep his laws.

V. When the unregenerated man hears that God *delighteth more in the inward mind, then in the outward man*: Then he saith with himself, that all outward reverence and profession, is but either superstitious or superfluous. Hence it is, that he seldome kneeleth in the Church, that he putteth on his Hat in singing of Psalmes, and the publike prayers, which the prophane Varlet would not offer to doe, in the presence of a Prince, or a noble-man. And so that he keep his minde unto God, he thinks he may fashion himself (in other things) to the world. Hee divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnall man, that Almighty God will not be served by halves, because he hath created and re-

deemed the whole man. And as God deteste the service of the outward man, without the inward heart, as hypocrisie; so he counts the inward service, without all external reverence, to be meer prophannesse: he requireth both in his worship. In prayer therefore bow thy knees, in witnesse of thy humiliation: lift up thine eyes and thy hands, in testimony of thy confidence: hang down thy head, and smite thy breast, in token of thy contrition: but especially, call upon God with a sincere heart; serve him *holily*, serve him *wholly*, serve him *only*: for God and the prince of this world are two contrary masters: and therefore no man can possibly serve both.

V I. The unregenerated Christian holds the *hearing of the Gospel preached*, to be but an indifferent matter, which he may use, or not use, at his pleasure: but whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs *elect sheep*, thou must make a special care and conscience (if possibly thou canst) to hear Gods word preached. For first, the preaching of the Gospel is the chief ordinary means which G O D hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called, *The power of God unto salvation*, to every one that beleeveith. And where this divine Ordinance is not, *the people perish*: and whosoever shall refuse it, *it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, then for those people*. Secondly, the preaching of the Gospel is the *Standard or Ensign of Christ*; to which all Souldiers and Elect people must assemble themselves. When this Ensign is displayed, as upon the Lords day, he is none of Christs people that flocks not unto it: neither shall any drop of the rain of his Grace light on
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their souls. Thirdly, it is the ordinary means by which the Holy Ghost begetteth faith in our hearts, without which we cannot please God. If the hearing of *Christs voice* be the chief mark of *Christs elect sheep*, and of the *Bridegrooms friend*: then must it be a fearfull mark of a Reprobate Goar, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for by this foolishnesse of preaching it pleased God to save them which beleewe. Their estate is therefore fearfull, who live in peace, without caring for the preaching of the Gospel. Can men look for Gods mercy, and despise his means? He (saith Christ of the preachers of his Gospel) *that despiseth you, despiseth me. He that is of God, heareth Gods word, ye therefore hear them not, because ye are not of God.* Had not the Israelites heard *Phineas* message, they had never wept. Had not the Baptist preached, the Jews had never mourned. Had not they who crucified Christ heard *Peters Sermon*, their hearts had never been pricked. Had not the Ninivites heard *Jonas* preaching, they had never repented: and if thou wilt not hear and repent, thou shalt never be saved.

VII. The opinion that the Sacraments are but bare signes and seals of Gods promise and grace unto us, doth not a little hinder Piety: whereas indeed, they are seals, as well of our service and obedience unto God: which service if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution to be his faithfull and penitent servants, then the Sacraments do not only signifie and offer, but also seal and exhibit indeed the inward spiritual grace which they outwardly promise and represent. And to this end Baptism is called

the washing of regeneration, and renewing of the Holy Ghost; and the Lords Supper, the communion of the body and blood of Christ. Were this truth beleaved, the holy Sacrament of the Lords Supper, would be oftner, and with greater reverence received.

VIII. The last and not the least block, whereat Piety stumbleth in the course of Religion, is, by *adorning vices with the names of vertues*: and to call drunken carowling, drinking of healths; spilling of innocent blood, valour; gluttony, hospitality; covetousness, thriftiness; whoredom, loving a mistress; Simony, gratuity; pride, gracefulness; dissembling, complement; children of *Belial*, good fellows; wrath, hastinesse; ribaldry, mirth. So on the other side, to call sobriety in words and actions, hypocrisie; alms-deeds, vain-glory; devotion, superstition; zeal in Religion, puritanism; humility, crouching; scruple of conscience, precisenesse, &c. And whiles thus we call *evil good*; and *good evil*; true Piety is much hindred in her progresse. And thus much of the first hindrance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hindrance of Piety. 2. The evil example of great persons. The practise of whose prophane lives they prefer for their imitation, before the precepts of Gods holy word. So that when they see the greatest men in the State, and many chief Gentlemen in their Countrey, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. but to be swearers, adulterers, carowers, oppressors, &c. then they think that the using of these holy Ordinances, are

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are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they think that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety toward heaven, they suffer themselves to be carried with the multitude, downright to hell; thinking it impossible that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wise men after the flesh, not many mighty, not many noble are chosen, &c.* but that for the most part, the poor receive the Gospel, and that *few rich men shall be saved*: And that howsoever many are called, yet the chosen are but few. Neither did the multitude ever save any from damnation. As God hath advanced men in greatnesse above others: so doth God expect that they in Religion and Piety should go before others: otherwise, greatnesse abused (in the time of their stewardship) shall turn to their great condemnation, in the day of their accounts. At what time sinfull great and mighty men, as well as the poorest slaves and bondmen, shall wish, that the rocks and mountains shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee of thine eternall torments. The multitude of sinners doth not exrenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, then with the whole world to be drowned in the flood. Walk with the few godly, in the Scriptures narrow path to heaven; but crowd not with the godlesse multitude, in the broad

way to hell. Let not the examples of irreligious great men hinder thy repentance: for their greatnesse cannot at that day exempt themselves from their own most grievous punishments.

The third hindrance of Piety.

3. *The long escaping of deserved punishment in this life. Because sentence (saith Solomon) is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil: not knowing that the bountifulnes of God leadeth them to repentance.* But when his patience is abused, and mans sins are repened, his justice will at once both begin and make an end of the sinner: and he wil recompence the slowness of his delay with the grievousnesse of his punishment. Though they were suffered to run on the skore all the dayes of their life: yet they shall be sure to pay the utmost farthing at the day of their death. And whilst they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods judgments; *a heart that cannot repent.* The stone in the reines, or bladder, is a grievous pain that kills many a mans body: but there is no disease to the stone in the heart, whereof *Nabal* died, and killeth millions of souls. They refuse the triall of Christ and his crosse: but they are stoned by hells executioner, to eternal death.

Because many Nobles and Gentlemen are not smitten with present judgement for their outrageous swearing, adultery, drunkennesse, oppression, prophaning of the Sabbath, and disgracefull neglect of Gods worship and service; they begin no doubt of divine providence, and justice. Both which two eyes they would as willingly put in God, as the Philistins bored out the eyes of

as of Samson. It is greatly therefore to be feared, lest they will provoke the Lord, to cry out against them, as Samson against the Philistins. By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my providence and justice. Lead me therefore to these chief Pillars whereupon the Realm standeth; that I may pull the Realm upon their heads; and be at once avenged of them for my two eyes. Let not Gods patience hinder thy Repentance: but because he is so patient, therefore do thou the rather repent.

The fourth hindrance of Piety.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is mercifull*; so that every sinner makes Christ the patron of his sin; as though he had come into the world to bolster sin, and not to destroy the works of the devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an implicate Atheist? Doubting that either God seeth not his sins, or if he doth, that he is not just: for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is, Christ is merciful: But to whom? only to them that repent, and turn from iniquity in Jacob. But, if any man blesse himself in his heart, saying, *I shall have peace, although I walk according to the stubbornnesse of mine own heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art

art from finding repentance in thy self, so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him : and to our God, for he is very ready to forgive.*

Despaire is nothing so dangerous as presumption. For we read not in all the Scriptures, of above three or four, whom roaring despair overthrew : but secure presumption hath sent millions to perdition without any noise. As therefore the Damosels of Israel sang in their dances, *Saul hath killed his thousands, and David his ten thousands :* so may I say, that despair of Gods mercy hath damned thousands, but the presumption of Gods mercy hath damned ten thousands, and sent them quick to hell, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the thief, but not his fellow. God spared one, that no man might despair : God spared but one, that no man should presume. Joyfull assurance to a sinner that repents : no comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins, to serve him in holinesse : *without which no man shall see the Lord*, Heb. 12. 14. To keep thee therefore from the hinderance of presumption : remember, that as Christ is a Saviour, so Moses is an accuser. Live therefore as though there were no Gospel ; die as though there were no law. Passe thy life as though thou wert under the conduct of Moses : depart this life as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish : repent if thou wilt be saved.

The fifth hindrance of Piety.

5. *Evil company*, commonly termed *good-fellows*: but indeed, the devils chief instruments to hinder a wretched sinner from repentance and piety. The first sign of Gods favour to a sinner, is to give him grace to forsake evil companions: such, who wilfully continue in sin, contemn the means of their calling: gibing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the scorers. For as soon as God admits a sinner to be one of his people, he bids him *come out of Babylon*. Every lewd company is a Babylon; out of which let every childe of God either keep himself, or if he be in, think that he hears his Fathers voice sounding in his ear, *Come out of Babylon, my childe*. As soon as Christ looked in mercy upon *Peter*, he went out of the company that was in the high Priests Hall, and wept bitterly for his offence. *David* vowing (upon recovery) a new life, said: *Away from me all you workers of iniquity, &c.* As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans Religion, is the quality of his companions. Prophane companions are the chief enemies of Piety, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable; when these lewd companions, by their drinking, playes and jests, take up all the best rooms in the Inn of thy heart. Oh, let not the company of earthly sinners, hinder thee from the society of heavenly Saints and Angels.

The sixth hindrance of Piety.

6. *A conceited fear*, lest the Practice of Piety should make a man (especially a young man)

to wax too sad and pensive : whereas indeed none can better joy , nor have more cause to rejoyce then the pious and religious Christian. For as soon as they are justified by faith, they have peace with God , then which there can be no greater joy. Besides, they have already the kingdom of Grace descended into their hearts : as an assurance that in Gods good time they shall ascend into his kingdom of *Glory*. This kingdom of grace consists in three things. First, *Righteousnesse* : for having *Christs* righteousness to justify them before God, they endeavour to live righteously before men. Secondly, *Peace* : for the peace of conscience inseparably followes a righteous conversation. Thirdly, *the joy of the holy Ghost* ; which joy is only felt in the peace of a good conscience, and is so great, that it passeth all understanding. No tongue can expresse it, no heart can conceive it, but only he that feels it. This is that fulnesse of joy which Christ promised his Disciples in the midst of their troubles, a joy that no man could take from them. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God : *Restore to me the joy of thy salvation*. And if the Angels in heaven rejoyce so much at the conversion of a sinner; the joy of a sinner converted must needs be exceeding great in his own heart. It is worldly sorrow that snows so timely upon mens heads, and fills the furrows of their hearts with the sorrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them repentance not to be repented of : for it doth but further their salvation. And in all such tribulation they shall be sure to have the holy Ghost to be their comforter : who will make our consolations to abound through Christ, as the sufferings of

of Christ shall abound in us. But whilst a man liveth in impiety, he hath no peace saith *Esay*: his laughter is but madnesse (saith *Solomon*:) his riches are but clay, saith *Habakkuk*: nay, the Apostle esteems them no better then dung (in comparison of the pious mans treasure:) all his joyes shall end in woes, saith Christ. Let not therefore this false fear hinder thee from the Practice of Piety. Better it is to go sickly (with *Lazarus*) to heaven, then full of mirth and pleasure (with *Dives*) to hell. Better it is to mourn for a time with men, then to be tormented for ever with devils.

The seventh hindrance of Piety.

7. And lastly, *The hope of long life*. For, were it possible that a wicked liver thought this year to be his last year, this moneth his last moneth, this week his last week, but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man in the Gospel promised himself many years to live in ease, mirth, and fulnesse; when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many years, when the threed of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the Jews sins and calamities to this, that she remembered not her last end.

The longest space betwixt a mans coming by the womb, and going by the grave is but short: for, *Man that is born of a woman, hath but a short time to live*. He hath but a few dayes, and those full of nothing but troubles. And, except the Practice of Piety, how much better is the state of the childe that yesterday was Baptized, and to day is buried, then *Methusalems*, who lived
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nine hundred sixty nine years, and then died (most g
Of the two, happier the Babe, because he had of thy l
lesse sin, and fewer sorrows. And what now re to judg
mains of both, but a bare remembrance? What Hark
trust should a man repose in long life, seeing the preach
whole life of man is nothing but a lingring death should
so that as the Apostle protests a man dieth man)
daily. death

Hark in thine ear, O secure fellow, thy life is dust,
but a puff of breath in thy nostrils, trust not to thou
it. Thy soul dwels in a house of clay, that will now r
fall ere it be long, as may appear by the dimness long,
of thy eyes, the deafness of thy ears, the wrinkles thy
in thy cheeks, the rottenness of thy teeth, the the
weakness of thy sinews, the trembling of thy whic
hands, the kalender in thy bones, the shortness soon
of thy sleep; and every gray hair, as so many time
summoners, bids thee prepare for thy long daye
home. Come, let us in the meanwhile walk to ted,
thy fathers coffin; break open the lid: see here, the
how *that Corruption is thy father, and the worm Ho*
thy mother and sister: seest thou how these are? sta
so must thou be ere long. Fool, thou knowest of
not how soon: thy hour-glasse runneth apace, ha
and in all places; Death in the mean while wait dy
eth for thee. w

The whole life of man (save what is spent in
Gods service) is but a foolery: for a man lives
fourty years, before he knowes himself to be a
fool: and by that time he seeth his folly, his
life is finished.

Harken (*Husbandman*) before thou seest many
more crops of harvest, thy self shall be ripe:
and dearch will cut thee down with his sickle.
Hark (*Tradsman*) ere many six moneths go over,
thy last moneth will come on: after which thou
shalt trace away, and trade no longer. Hark
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(*most grave Judge*) within a few terms, the term of thy life approacheth, wherein thou shalt cease to judge others, and go thy self to be judged: Hark (*O man of God*) that goest to the Pulpit; preach this Sermon as it were the last that thou shouldest make to thy people. Hark (*Nobleman*) lay aside the high conceit of thy honour; death ere it be long, will lay thy honour in the dust, and make thee as base as the earth that thou treadest under thy feet. Hark (*thou that now readest this Book*) assure thy self, ere it be long, there will be but two holes where now thy two eyes are placed: and others shall read the truth of this lesson upon thy bare skull, which now thou readest in this little Book. How soon I know not; but this I am sure of; that *thy time is appointed, thy moneths are determed, thy dayes are numbred, and the very last hour is limited*, beyond which thou shalt not passe. For then the *first born of death*, mounted on his *pale Horse*, shall alight at thy door: and (notwithstanding all thy *wealth, thy honour*, and the *tears of thy dearest friends*) will carry thee away bound hand and foot, as his prisoner, and keep thy body under a load of earth, untill that day come, wherein thou must be brought forth, to receive according to the things which thou hast done in that body, *whether good or evil*. Oh, let not then the false hope of an uncertain long life, hinder thee from becoming a present Practizer of religious Piety. God offereth grace to day, but who promiseth to morrow? There are now in hell many young men, who had purposed to repent in their old age: but death cut them off in their impenitencie, ere ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured;

red; for custome of sin breeds hardnesse of heart and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A wise man being to go a far and foul journey will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance on thy feeble & tyred old age, whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisdom for him that is to sail a long and dangerous voyage, to ly playing and sleeping, whilest the wind serveth, and the Sea is calm; the Ship sound, the Pilot well, the Mariners strong: and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, O sinfull soul, begin now thy conversion to God, whilest life, health, strength, and youth lasteth: before those years draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service, the *first born*; and the *first fruits*; and those to be offered unto him without delay. So just *Abel* offered unto God his *firstlings*, and *fattest lambs*: and reason good, that the best Lord should be first and best served. All Gods servants should therefore remember to *serve their Creator in the dayes of their youth*: and early in morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their age. *Ye shall not see my face* (saith *Joseph* to his brethren) *except you bring your younger brother with you.* And how shalt thou look in the face of Jesus, if thou givest thy younger years to the devill, and bringest him nothing but thy blind, lame, and decrepit old age? Offer it unto thy Prince, saith

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Malachie, : If he will not accept such an one to serve him ; how shall the Prince of princes admit such an one to be his servant ? If the King of *Babel* would have young men (*well favoured, and such as had ability in them*) to stand in his Palace: shall the King of heaven have none to stand in his Courts, but the blinde and lame, such as the soul of *David* hated ? Thinkest thou, when thou hast served Satan with thy prime years, to satisfie God with thy dotage ? Take heed, lest God turn thee over to thy old master again : that as thou hast, all the dayes of thy life, done his work: so he may in the end pay thee thy wages. Is that a fit time to undertake by the serious exercises of repentance (which is the work of works) to turn thy sinfull soul to God ; when thou art not able with all thy strength, to turn thy weary bones on thy soft bed ? If thou findest it so hard a matter now, thou shalt finde it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished afore-hand, with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the words of comfort from others : not to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dumb palsie, or such a deadly senselesse, that thou shalt neither remember God, nor think upon thine own estate. And dost thou not well deserve, that God should forget to save thee in thy death, who art so unmindful now to serve him in thy life ? The fear of death will drive many at that time to cry, *Lord, Lord* : but Christ protesteth, that

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he will not then know them for his. Yea, many shall then (like *Esau*) with tears seek to repent, and yet find no place of repentance. For man hath not free-will to repent when he will, but when God will give him grace: and if *Mercy* shewed herself so inexorable, that she would not open her gates to so tender suiters as Virgins, to so earnest suiters as knockers, because they knocked too late: how thinkest thou that she will ever suffer thee to enter her gates, being so impure a wretch, that never thinkest to leave sin, till sin first leave thee, and didest never yet knock with thine own fists upon the breast of a penitent heart? And justly doth her grace deny to open the gates of heaven, when thou knockest in thine adversity, who in thy prosperity wouldest not suffer Christ, whilst he knocked, to enter in at the door of thy heart. Trust not either late repentance, or long life: not late repentance, because it is much to be feared lest that the repentance which the fear of death enforceth, dies with a man dying. And the hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but freewill offerings, and the repentance that pleaseth him, must be voluntary, and not of constraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more sure then death, so nothing is more uncertain then the time of dying. Yea, oft-times when ripeness of sin is hastened by outrageousness of sinning, God suddenly cutteth off such vicious livers, either with the sword, intemperatenesse, luxurie, surfer, or some other fearfull manner of sicknesse. Mayest thou not see, that is the evil spirit that perswades thee to defer thy repentance till old age; when experience tels thee, that not one of a thousand
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that takes thy course, doth ever attain unto it. Let Gods holy Spirit move thee, not to give thy self any longer to eat and drink with the drunken, lest thy master send death for thee, in a day when thou lookest not for him, and in an hour that thou art not aware of; and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. But if thou lovest long life, fear God, and long for life everlasting. The longest life here, when it comes to the period, will appear to have been but as a tale that is told, a vanishing vapour, a flitting shadow, a seeming dream, a glorious flower, growing and flourishing in the morning, but in the evening cut down and withered: or like a Weavers shuttle, which by winding here and there, swiftly unwindeth it self to an end. It is but a moment, saith S. Paul. O then the madnesse of man! that for a moment of sinfull pleasures will hazard the losse of an eternal weight of glory.

These are the seven chief hinderers of Piety, which must be cast out like *Mary Magdalens* seven devils, before ever thou canst become a true *Practizer of Piety*: or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

The Conclusion.

TO conclude all: forasmuch as thou seest that without Christ, thou art but a slave of sin, Deaths vassal, and worms meat, whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end. What wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of *Augustus*, the riches of *Crasus*, the pleasures of

of Solomon, the policy of Achitophel, the voluptuous fare and fine Apparell of Dives? for what should it avail a man (as our Saviour saith) to win the whole world for a time; and then to lose his soul in hell for ever?

And seeing that likewise thou seest how great is thy happinesse in Christ; and how vain are the hinderances that debar thee from the same, beware (as the Apostle exhorteth) of the deceitfulness of sin. For that sin which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul: and in the mean while harden (unawares) thine impenitent heart.

Sin (as a Serpent) seems beautifull to the eye: but take heed of the sting behind; whose venomous effects if thou knewest, thou wouldst as carefully flie from sin, as from a Serpent: For

1. Sin did never any man good, and the more sin a man hath committed, the more odious he hath made himself to God, the more hatefull to all good men.

2. Sin brought upon thee all the evil crosses, losses, disgraces and sicknesse, that ever befell thee. *Fools* (saith David) *by reason of their transgressions, and because of their iniquities, are afflicted.* Jeremy in lamenting manner asketh the question, *Wherefore is the living man sorrowfull?* The holy Ghost answereth him, *Man suffereth for his sin.* Hereupon the Prophet takes up that dolefull outcry against sin, as the cause of all their miseries, *Wo now unto us that ever we have sinned.*

3. If thou doest not speedily repent thee of thy sins, they will bring upon thee yet farre greater plagues, losses, crosses, shame, and judgement

ment, then ever hitherto befell thee. Read Lev. 29. 18, &c. Dent. 28. 15, &c.

4. And lastly, if thou wilt not cast off thy sin, God (when the measure of thy iniquitie is full) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast into hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternall wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate sense; Let then (O sinner) my counsel be acceptable unto thee: break off thy sinnes by righteousnessse, and thine iniquities by shewing mercy toward the poore. O let there (at length) be an healing of thine error. Nathan used but one parable, and David was converted: Jonas preached but once to Ninive, and the whole city repented: Christ looked but once on Peter, and he went and wept bitterly. And now that thou art off, and so lovingly intreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself by his embassadours doth pray thee to be reconciled unto him: leave off thine adulterie, with David; repent of thy sins, like a true Ninivite; and whilest Christ looketh in mercy upon thee, leave thy wicked corruptions, and weep bitterly for thine offences.

Content not thy self with that formall religion which unregenerated men have framed to themselves, in stead of sincere devotion. For in the multitude of opinions, most men have almost lost the practice of true religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices (for there is an Antipathie betwixt
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some ~~way~~. But remember that Christ saith, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Consider with thy self, how far thou comest short of the Pharisees in fasting, praying, frequenting the Church, and in giving of almes. Think with thy self, how many Pagans, who never knew baptism; yet in morall vertues, and honesty of life, go far beyond thee. Where is then the life of Christ thy master? and how far art thou from being a true Christian? If thou dost willingly yeeld to live in any one grosse sin, thou canst not have a regenerated soul; though thou reformest thy self, like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the commandments of God alike: for (saith S. James) He that shall offend in one point of the Law (willfully) is guilty of all. And Peter bids us lay aside (not some, but) all malice, guile and hypocrisie, &c. One sin is enough to damn a mans soul, without repentance: dream not to go to heaven by any nearer or easier way then Christ hath trained unto us in his word. The way to heaven is not easie or common, but strait and narrow: yea, so narrow, that Christ protesteth, that a rich man shall hardly enter into the kingdom of heaven: and that those who enter, are but few; and that those few cannot get in, but by striving: and that some of those who strive to enter in, shal not be able. This all Gods Saints (whilst they here lived) knew well; when with so often fasting, so earnest prayers, so frequent hearing the word, and receiving the Sacraments, and with such abundance of tears, they devoutly begged at the hands of God, for Christs sake, to be received into his kindom.

If thou wilt not beleve this truth, I assure thee that the devil, which perswades thee now, that it is easie to attain heaven, will tell thee hereafter, that it is the hardest business in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to heaven: get forthwith (like a wise Virgin) the oyle of *Piety* in the lamp of thy *Conversation*; that thou mayst be in a continual readinesse to meet the Bridegroom, whether he cometh by death, or by judgement. Which that thou mayest the better do, let this be thy daily practice:

How a private man must begin the morning with Piety.

AS soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no earthly thought may enter before that God be come in the first; and let him (before all others) have first place therein. So all evil thoughts either will not dare to come in, or shall the easier be kept out: and the heart will more savour of *Piety* and godlinesse all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God and his words, and dressed like the lamp in the Tabernacle, every morning and evening, with the Oyle olive of Gods word; and perfumed with the sweet Incense of prayer: Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous oaths.

Begin therefore every dayes work with Gods word

word and prayer. And offer up unto God upon the Altar of a *contrite heart*, the *groanes* of thy *spirit*, and the *calves* of thy *lips*, as thy morning sacrifice, and the first fruits of the day. And as soon as thou awakest, say unto him thus :

*A short Soliloquie when one first wakes
in the morning.*

MY soul waiteth on thee, O Lord, more then the morning watch watcheth for the morning. O God, therefore be mercifull unto me, and blesse me, and cause thy face to shine upon me : fill me with thy mercy this morning, so shall I rejoyce and be glad all my dayes.

Meditations for the morning.

Then Meditate,

HOW Almighty God can (in the resurrection) as easily raise up thy body out of the grave from the sleep of death ; as he hath this morning wakened thee in thy bed, out of the sleep of nature. At the dawning of which Resurrection day, Christ shall come to be glorified in his Saints : and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body) shall shine as bright as the Sun. All the Angels shining likewise in their glory, the body of Christ surpassing them all in splendor and glory : and the Godhead excelling it. If the rising of one Sun make the morning skie so glorious, what a bright shining and glorious morning will that be, when so many thousand thousands of bodies, far brighter then the Sun, shall appear and accompany Christ and his glorious train, coming to keep his general Sessions

Sessions of righteousness, and to judge the wicked angels, and all ungodly men? And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternall blisse and glory of that day, which is properly termed, *the resurrection of the just*. Beasts have bodily eyes to see the ordinary light of the day: but endeavour thou with the eyes of faith to foresee the glorious light of this day.

2. That thou knowest not how neer the evil spirit (which night and day like a roaring Lyon walketh about, seeking to devour thee) was with thee whilest thou slept'st, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had not God hedged thee and thine with his ever-watching providence, and guarded thee with his holy and blessed Angels.

3. If thou hearest the cock crow, remember Peter, to imitate him, and call to mind that cock crowing sound of the last trumpet, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such as thou wouldst wish to be then: lest at that day thou wilt wish that thou hadst never seen this, yea, curse the day of thy natural birth, for want of being new-born by spiritual grace. When the cock crows, the thief despairs of his hope, and gives over his night enterprize: so the devil ceases to tempt or attempt any further, when he hears the devout soul waking her self with morning prayer.

4. Remember that Almighty God is about thy bed, and seeth thy down lying, and thy up rising, understandeth thy thoughts, and is acquainted with all wayes. Remember likewise that his

holy Angels, who guarded and watched over thee all night, do also behold how thou wakest and arise. Do all things therefore as in the awful presence of God, and in the sight of his holy Angels.

5. As thou art putting on thine apparel, remember that they were first given as coverings of shame, being the filthy effect of sin: and that they are made but of the offalls and excrements of dead beasts; Therefore whether thou respect the stuff, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them; seeing the richest apparel are but fine covers of the foulest shame. Meditate rather, that as thine apparel serves to cover thy shame, and to fence thy body from cold: so thou shouldst be as careful to cover thy soul with that *wedding garment*, which is the *righteousnesse of Christ*, (& because apprehended by our faith) called the *righteousnesse of the Saints*: lest whilest we are richly apparelled in the sight of man, we be not found to walk *naked*, (so that all our filthiness be seen) in the sight of God. But that with his *righteousnesse* (as with a robe) we may cover our selves from perpetuall shame: and shield our souls from that fiery cold that will procure eternall weeping and gnashing of teeth. And withall consider how blessed a people were our Nation, if every filken sure did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings; of them he should receive greatest inward thanks. But if it prove otherwise, their reckoning will prove the heavier in the day of their accounts.

6. Consider how Gods mercy is renewed on-

to thee every morning, in giving thee (as it were) a new life; and in causing the Sun, after his unceasing race, to rise again to give thee light. Let not then his glorious light burn in vain: but prevent rather (as oft as thou canst) the Sun-rising, to give God thanks: and kneeling down at thy bedside, salute him at the *day spring*: with some devout *Antelucanum*, or morning *Soliloquy*, containing an humble confession of thy sins, the pardon of thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

Brief directions how to read the holy Scriptures once every year over with ease, profit, and reverence.

BUt forasmuch, that as Faith is the soul, so Breeding and meditating of the Word of God, are the parents of prayer. Therefore before thou prayest in the morning, first read a Chapter in the Word of God, then meditate awhile with thy self, how many excellent things thou canst remember:

As first, what good counsels or exhortations to good works, and to holy life.

Secondly, what threatnings of judgements against such and such a sin: and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to patience, chastity, mercy, alms, deeds, zeal in his service, charity, faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious deliverances God hath wrought, and what special blessings he hath bestowed

bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these Chapters, as matters of Historical discourse; but as if they were so many Letters, or Epistles sent down from God out of Heaven, unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without repentance, the like plagues will fall upon thee: but if thou doest practise the like Piety and vertuous deeds, the like blessings shall come unto thee and thine.

In a word, apply all that thou readest in holy Scripture, to one of these two heads chiefly; either to confirm thy faith, or to encrease thy repentance: for as *Sustine and Abstine*, bear and forbear, was the Epitome of a good Philosophers life: so *Crede & resipisce*, beleieve and repent, is the whole sum of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, then five read and run over without marking their scope or sense, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day: one in the morning, another at noon, and the third at night (reading so many Psalms instead of a Chapter, as our Church Liturgie appoints for morning and evening prayers) thou shalt read over all thee *Canonical Scriptures* in a year, except six Chapters, which thou mayest add to the task of the last day of the year. The

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reading of the Bible in order; will help thee the better to understand both the History and scope of the holy Scripture. And as for the *Apocrypha*, being but penned by mans spirit, thou mayst read them at thy pleasure: but believe them so far as they agree with the Canonical Scripture, which is indited by the holy Ghost.

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to read every morning a Chapter, &c. O man, remember that thy life is but short, and that all this businesse is but for the use of this short life: but salvation or damnation is everlasting. Rise up therefore every morning by so much time the earlier, defraud thy foggy flesh of so much sleep, but rob not thy soul of her food, nor God of his service: and serve the Almighty duly, whilst thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember that God is a God of holinesse, whereof he warneth us by repeating so often, *Be ye holy for I am holy*. And when he devoured with a sudden fire *Nadab* and *Abihu*, for offering unto him incense with strange fire (like those now-a-dayes, who offer prayers from hearts fraught with the fire of lust and malice) the Lord would give no other reason of his judgements but this, *I will be sanctified in them that draw near me*. As if he should have said; If I cannot be sanctified by them who are my servants, in serving me with that holinesse that they should; I will be sanctified on them, by confounding them with my judgments, which their lewdnesse doth deserve. God therefore cannot abide any wilfull uncleannesse, or filthinesse in them who serve him: insomuch that he commanded the *Israelites*, that when they were

in camp against their enemies, they should dig a hole with a paddle, and cover their excrements: his reason is, *For the Lord thy God walketh in the midst of the Camp to deliver thee, and to give thine enemies before thee: therefore thy host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

If he will have men to be so holy in time of war in the field, how much more holinesse expecteth he at our hands in time of peace in our houses? Therefore saith Zophar in Job, *If thou prepare thine heart, and stretch out thine hand toward God to pray: if iniquity be in thine hand, put it far away, and let no wickednesse dwell in thy tabernacles.* For as Esay saith, *If there be any uncleannesse in our hands (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers.* Therefore before thou prayest, let God see that thy heart is sorrowful for thy sin: and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparel which becometh thy calling, and the Image of God which thou bearest, shut thy chamber door, and kneel down at thy bed side, or some other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul; offer up unto God, from the altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these or the like words.

A Prayer

The Practice of Piety.

A Prayer for the Morning.

OH Most mighty and glorious God, full of incomprehensible Power and Majesty, whose glory the very heaven of heavens is not able to contain: look down from heaven upon me thine unworthy servant, who here prostrate my self at the footstool of thy throne of grace. But look upon me, O Father, through the merits and mediation of Jesus Christ thy beloved Son, in whom only thou art well pleased. For my self I am not worthy to stand in thy presence, or to speak with my unclean lips to so holy a God as thou art. For thou knowest, that *in sin I was conceived and born*, and that I have lived ever since in iniquity: so that I have broken all thy holy commandments by sinfull motions, unclean thoughts, evil words, and wicked works: omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou mayest confesse unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I do here with grief of heart confesse unto thee, &c.*]

And for these my sins, O Lord, I stand here guilty of thy curse, with all the miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea, Lord, I confesse, that it is thy *mercy which endureth for ever, and thy compassion which never fails*, that is the cause that I have not been long ago consumed. But with thee, O Lord, there is mercy, and
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plenteous redemption. In the multitude therefore of thy mercy, and confidence in *Christs* merits, I intreat thy divine Majesty, that thou wouldest not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amisse: for if thou doest, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou mercifull unto me, and wash away all the uncleannesse of my sins, with the merits of that precious blood, which Jesus Christ hath shed for me. And seing that he hath borne the burthen of that curse which was due to my transgressions: O Lord deliver me from my sins, and from all those judgements which hang over my head, as due unto me for them: And separate them as far from thy presence, as the East is from the West: bury them in the buriall of Christ; that they may never have power to rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not onely to wash away my sins with the blood of thine immaculate Lamb; but also to purge my heart by thy holy Spirit from the drosse of my natural corruption: that I may feel thy Spirit more and more killing my sin in the power and practice thereof: so that I may with more freedom of mind, and liberty of will, serve thee the ever living God, in righteousness and holinesse this day: and give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy faithful and unfeigned servant unto my lives end; that when this mortal life is ended, I may be made a partaker of immortality and everlasting happiness in thy heavenly Kingdom. In the meantime, O Lord, whilst it is thy blessed will and pleasure that I may continue to spend and end
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that small number and remnant of dayes which thou hast appointed for me to live in this vale of misery : *Teach me so to number my dayes , that I may apply my heart unto wisdom.* As thou dost add dayes unto my life ; so good Lord , I beseech thee add repentance and amendment to my dayes : that as I grow in years , so I may increase in grace and favour with thee, and all thy people. And to this end give unto me a supply of all those graces which thou knowest to be wanting in me , and necessary for me : with an increase of all those good gifts wherewith thou hast already endowed me : that so I may be the better enabled to lead such a godly life, and honest conversation, as that thy Name may thereby be glorified, others may take good example by me, and my soul may more cheerfully feed on the peace of a good conscience, and be more replenished with the joy of the holy Ghost. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks for all those blessings, which of thy goodnesse thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal purpose, *electd me before the foundation of the World was laid, unto salvation in Jesus Christ:* for that thou hast *created me in thine own image :* & hast begun to restore that in me, which was lost in our first Parents: for that thou hast effectually called me by the working of thy Spirit, in the preaching of the Gospel, and the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed will : for that thou hast bought and *redeemed me* with the blood of thine only begotten Son, from the torment of hell, and thrall of Satan : for that thou hast by *faith in Christ freely justified me, who am*
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by nature the childe of wrath : for that thou hast in good measure sanctified me by thy holy Spirit, and givest me so large a time to repent, together with the means of repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, rayment, peace, prosperity, and plenty : and for that thou hast, preserved me this night from all perils and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now wakened my body from sleep : so I beseech thee waken my soul from sin and carnal security : and as thou hast caused the *light* of the day to shine in my bodily eyes : so good Lord, cause the light of thy Word and holy Spirit to illuminate my heart, and give me grace as one of thy *children of light*, to walk in all holy obedience before thy face this day : and that I may endeavour to keep *faith and a clear conscience towards thee and towards all men*, in all my thoughts, words and dealings. And so, good Lord, blesse all my studies and actions which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of mine own soul and conscience in that day, when I shall make my final accounts unto thee for them. Oh my God, keep thy servant that I do no evil unto any man this day : & let it be thy blessed will, not to suffer the devil, nor his wicked angels, nor any of his evil members, or my malicious enemies, to have any power to do me any hurt or violence. But let the eye of thy holy providence watch over me for good, and not for evil : and command *thy holy angels to pitch their tents round about me*, for my defence and safety in my going out, and coming in, as thou hast promised they should do about them that fear thy Name.

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For into thy hands, O Father, I do here commend my soul and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if at any time this day, I shall through frailty forget thee, yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be mercifull unto thy whole Church, and chosen people, where-soever they live upon the face of the earth. Defend them from the rage and tyranny of the devil, the world and Antichrist. Give thy Gospel a free and joyfull passage through the world, for the conversion of those, who belong to thine election and Kingdom.

Blesse the Churches and Kingdoms (wherein we live) with the continuance of peace, justice, and true Religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health and all happinesse to reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and all her princely issue: increase in them all Heroical gifts and spiritual graces, which may make them fit for those places for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Commonwealth, to govern the Commons in true Religion, justice, obedience and tranquility. Be merciful unto all the brethren which fear thee, and call upon thy Name. And comfort as many among them as are sick and comfortless in body or mind: especially, be favourable to all such as suffer any trouble or persecution for the testimony of thy truth, and holy Gospel: and give

give them a gracious deliverance out of all their troubles, which way it shall seem best to thy wisdom: for the glory of thy Name, the further ~~in~~larging of the truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, & end these sinful dayes. And give me grace, that like a wise Virgin I may be prepared with oyl in my lamp, to meet thee the sweet Bridegroom of my soul at thy coming, whether it be by the day of death, or of judgement. And then Lord Jesus come when thou wilt: *even Lord Jesus come quickly.* These and all other graces which thou knowest needful and necessary for me this day and evermore, I humbly beg and crave at thy hands, O Father, giving thee thy glory, in that form of prayer which Christ himself hath taught me to say unto thee.

Our Father which art in Heaven, Hallowed be thy Name, &c.

Meditations to stir us up to Morning Prayer.

IF when thou art about to pray, Satan shall suggest, that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that prayer is thy *spirituall sacrifice, wherewith God is wel pleased:* and therefore it is so displeasing to the devil, and so irksome to thy flesh. Bend therefore thy affections (will they, nill they) to so holy an exercise: assuring thy self that it doth by so much the more please God, by how much the more it is unpleasing to thy flesh.

2. Forget not how the holy Ghost puts it down as a speciall note of Reprobates: *They call not*

upon

upon the Lord: They call not upon God. And when *Eliphaz* supposed that *Job* had cast off the fear of God, and that God had cast *Job* out of his favour; he charged him, that he restrained prayer before God: making that a sure note of the one, and a sufficient cause of the other. On the other side, that God had promised, that *whosoever shall call on his Name shall be saved*. It is certain, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of Grace and of Prayer are one: and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God, it is sure that he hath his measure of grace in this world, and he shall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptoms of a sick body: so irksomness of praying, when thou talkest with God, and carelessnesse in hearing, when God by his word speaks unto thee, are two sure signes of a sick soul.

4. Call to mind the zealous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying for the forgivenesse of their sins: and that they might be found ready at the coming of Christ. And how that *David* was not content to pray at morning, at evening, and at noon: but he would also rise up at mid night, to pray unto God. And if Christ did chide his disciples, because they would not watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain mask, or a play; yea,

yea, whole dayes and nights in carding and dicing, to please thy flesh ; be ashamed to think a prayer of a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider, that if the Papists in their blind superstition, do in an unknown, & therefore undeciphering tongue, (fit only for the children of mystical *Babylon*) mutter over upon their beads, every morning and evening so many scores of *Ave-Maries*, *Pater nosters*, and idolatrous prayers : how shall they, in their superstitious devotion, rise up in judgment against thee, professing thy self to be a true worshipper of Christ ? If that thou thinkest these prayers to be too long a task, being shorter for quantity then theirs, but far more profitable for quality, tending only to Gods glory, and thy good ; and so compiled of Scripture phrase, as that thou mayest speak to God, as well in his own holy words, as in thine own native language : Be ashamed that Papists in their superstitious worshipping of creatures, should shew themselves more devout then thou, in the sincere worshipping of the true and only God : and indeed a prayer in private devotion, should be one continued speech, rather then many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying : remember that those are the *fowles* which the *evil one* sends to devour the good seed, and the carcasses of thy spiritual sacrifices ; but endeavour with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are dull, and thy mind not apt for prayer and holy devotion : strive not too much for that time, but humbling thy self at the sense of thy infirmity
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and dulnesse, knowing that God accepteth the *willing mind* (though it be oppressed with the heavinesse of the flesh) endeavour the next time to recompense this dulnesse, by redoubling thy zeal, and for the time present commend thy soul to God in this or the like short prayer.

Another short morning Prayer.

O Most gracious God and merciful Father, I thine unworthy servant do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandements, in thought, word, and deed; following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in hell fire, if thou shouldest but deal with me according to thy justice, and my desert. Wherefore, O heavenly Father, I beseech thee, (for thy Son Jesus Christ his sake, and for the merits of that bitter death and bloody passion, which I believe that he hath suffered for me) that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance which is due unto me for them. And send thy holy Spirit into my heart, which may assure me, that thou art my Father, and that I am thy child, and that thou lovest me with an unchangeable love: and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more all worldly and carnal lusts, that my sin may more and more dye in me, and that I may serve thee in unfeigned righteousness and holiness this day, and all the dayes of my life: that when
this

this mortal life is ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, until this present day and hour, by thy most gracious providence.

I thank thee most specially, for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, and from falling into any grosse sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own conscience. And to this end, I commend my self and all my wayes and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evil, and to give a blessing to all our honest labours and endeavors. Defend thy whole Church from the tyranny of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reign over us. Bless our gracious *Queen Mary*, *Prince Charles*, the *Lady Mary*, the *Lady Elizabeth*, and all her princely issue: endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates, with those graces and gifts, which thou knowest necessary for their places: be favourable

able to all that fear thee, and tremble at thy judgements: comfort all those that are sick and comfortlesse. Lord, keep me in a continual readinesse by faith and repentance for my last end, that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlasting salvation, through Jesus Christ my onely Saviour. In whose blessed Name I beg these mercies at thy hands, and give thee thy praise and glory in that prayer which he hath sanctified with his own lips, saying,

Our Father which art in Heaven, &c.

*Further Meditations to stir us up to
prayer in the Morning.*

THINK not any businesse or haste (though never so great) a sufficient excuse to omit prayer in the morning, but meditate:

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed & blessing thereon; seing it is certain that nothing can prosper without his blessing.

2. That many a man when he thought himself surest, hath been soonest crossed; so mayest thou.

3. That many a man hath gone out of his door, and never came in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill ayres; how much more careful shouldest thou be to pray, to preserve thy soul from evil temptations?

4. That the time spent in prayer never hindereth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the world, thou
goest

goest into a forrest full of unknown dangers; where thou shalt meet many briers to tear thy good name, many snares to trap thy life, and many hunters to devour thy soul. It is a field of pleasant grass, but full of poysonous Serpents. Adventure not therefore to go naked among these briers, till thou hast prayed Christ to cloath thee with his *Righteousnesse*, nor to passe through these *snares* and *ambushments*, till thou hast prayed for Gods providence to be thy guide, nor to walk bare foot through this snakie field, till (*having thy feet shod with the preparation of the Gospel of peace*) thou hast prayed to have still the brazen Serpent in the eyes of thy faith, that so if thou comest not home holier, thou mayest be sure not to return worser, then when thou wentest out of door.

Therefore, though thy haste be never so much, or thy businesse never so great; yet go not about it, nor out of thy doores, till thou hast at least used this or the like short prayer.

A brief Prayer for the Morning.

O Mercifull Father, for Jesus Christ his sake I beseech thee, forgive me all my known and secret sins, which in thought, word, or deed I have committed against thy divine majesty. And deliver me from all those judgements which are due unto me for them; and sanctifie my heart with thy holy Spirit, that I may henceforth lead a more godly and religious life. And here (*O Lord*) I praise thy holy name; for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self
and

and all my actions unto thy blessed protection and government; beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and coming in; and grant, that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: In whose blessed name I give thee thy glory, and beg at thy hands all other graces which thou seest to be needfull for me this day and ever, in that prayer which Christ himself hath taught me, saying, *Our Father which art in heaven, &c.*

*Meditations directing a Christian how
he may walk all the day with God,
like Enoch.*

HAVING thus begun, keep all the day after as diligent a watch as thou canst over all thy thoughts, words and actions, which thou mayest easily doe, by craving the assistance of the holy Spirit, and observing these few rules.

First, for thy thoughts.

1. **B**E careful to suppress every sin in the first motion. Dash Babylons children (whilst they are young) against the stones. Tread sometimes the Cockatrice egge, lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling out with

to the same sin, lest the custome of sinning take away the conscience of sin, and then shalt thou waxe so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy minde to feed it self upon any imagination, which is either impossible for thee to do, or unprofitable if it be done: but rather think of the worlds vanity to contemne it; of death, to expect it; of judgement, to avoyd it; of hell, to escape it; and of heaven, to desire it.

3. Desire not to fulfill thy minde in all things; but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandall on thy religion, or hatred to thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daily more and more to see thine own misery through *unbelief, self-love, and wilfull breaches of Gods Law*, and the necessity of *Gods mercy*, through the merits of Christs passion, to be such, that if thou wert demanded, *What is the vilest creature upon earth?* thy conscience may answer; *Mine own self, by reason of my great sins*: And that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the world?* Thy heart might answer, *One drop of Christs bloud to wash away my sinnes*. And as thou tenderest the salvation of thy soul, live not in any wilfull filthinesse. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy generall calling, as in the frequent use of the Word and Sacraments: but also in thy particular, in making conscience to
eschew

eschew every known sin, and to obey God in every one of his commandments: like *Jofias*, who turned to God with all his heart, according to all the law of *Moses*; And *Zachary* and *Elizabeth*, who walked in all the commandments of God without reproof. But if at any time, through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous then contempt. For States desire but to keep down whom they contemn for their unworthinesse, but to cut off whom they envy for their greatnesse. He therefore is truly prudent, who (considering the premises) neither affecteth nor neglecteth popularity. But in any wise take heed of harbouring a discontented mind, for it may work thee more woe, then thou art aware of. It is a speciall mercy, in the multitude of so many blessings as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want (being his childe) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with meaner, had they known their great dangers. And therefore Competency rather then Eminency. And in all thy will, have ever an eye to Gods will, lest thy self-action turns to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself!

himself? Whatsoever crosse therefore thou hast to discontent thee, remember, that it is lesse then thy sinnes have deserved. Count therefore Christ thy chief joy, and sin thy greatest griefe: estimate no want to the want of grace, nor any losse to the losse of Gods favour; and then the discontentment for outward meanes shall the lesse perplex thy inward minde. And as oft as Satan shall offer any motion of discontentment to thy minde, remember S. Pauls admonition; *We brought nothing into this world, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition. Pray therefore with wise Agur: O Lord, give mee neither poverty nor riches, feed me with food convenient for me, lest I be too full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain.*

7. Bestow no more thought upon worldly things, then thou needs must for the discharge of thy place, and the maintenance of thine estate: but still let thy care be greater for heavenly then earthly things: and be more grieved for a dishonour done to God, then for an injury offered to thy self. But if any private injury be offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his crosse, he overcame in the end. But thy good name in the mean while is wounded: bear that also with patience: for he that at the last day will give thy body a resurrection, will as sure in his good time grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt

hurt which thou doest thy self, is more then that which thine enemy can do unto thee. Neither canst thou more rejoyce him, then to hear that it throughly vexeth thee. But if thou canst shew patience on earth, God will shew himself just from heaven. Pray for him; for if thou be a good man thy self, thou canst not but rejoyce if thou shouldest see thy worst enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thou thy self unto prayer: committing thy self, and commending thy cause unto the righteous Judge of heaven and earth; saying with *Jeremy, Lord of hostes, that judgest righteously, and tryest the reins and the heart: vengeance is thine, and unto thee have I opened my cause.* In the meanwhile, waite, (with *David*) on the Lord: Be of good courage, and he shall comfort thine heart.

8. The more others commend thee for an excellent act, be thou the more humble in thy own thoughts. Affect not the vaine praises of men; the blessed Virgin was troubled when she was truly praised of an angel. They shall be praised of angels in heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy self: deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know ill dealings by thee.

9. Esteem no sin little, for the curse of God is due to the least; and the least would have damned thee, had not the Son of GOD died for thee. Bewaile therefore the misery of thine own estate: and as occasion is ministred, mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the shortnesse of thy life, and certaintie of death; and wish rather a good life then a long. For as one day of mans life is to be preferred before the longest age of a Stag, or Raven: So one day spent religiously, is to be higher valued, then a mans whole life that is consumed in prophanenesse.

Cast over therefore once every day the number of thy dayes, by subtracting those that are past (as being vanished like yester-nights dream) contracting them that are to come, (such the one half must be slept out, the rest made uncomfortable by the *troubles* of the *world*, thine own sickness, and the death of friends) counting only the present day thine; which spend as if thou wert to spend no more.

Secondly, for thy Words.

1. **R**EMEMBER, that thou must answer for every idle word; that in *multiloquie* the wisest man shall over shoot himself. Avoid therefore all *tedious* and *idle talk*, whereof seldom ariseth comfort, many times *repentance*: especially beware of rash answers, when the tongue out-runnes the minde. The word was thine whilest thou keptst it in: it is anothers as soon as it is out. O the shame when a mans own tongue shall be produced a witnesse, to the confusion of his own face!

Let then thy words be few, but *advised*: fore-think whether that which thou art to speak, be fit to be spoken: affirm no more then what thou knowest to be true; and be rather silent, then speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together in honesty and truth: hate *dissembling* and *lying*

in another, detest it in thy self, or God will detest thee for it : for *he hateth a lyar, and his father the devil alike.* And if once thou be discovered to make no conscience of lying, no man will beleve thee when thou speakest a truth ; but if thou lovest truth, more credit will be given to thy word, then to a lyars oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed ; and ever distinguish betwixt him that offendeth of infirmity (or against his will) and him who offendeth maliciously, and of set purpose : let the one have pity, the other justice.

3. Keep thy speech as clean from all *obscenity*, as thou wouldest thy meat from poyson : and let thy talk be gracious, that he that hears thee, may grow better by thee : and be ever more earnest, when thou speakest of Religion ; then when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error : rejoyce to find the truth, and magnifie it. Study therefore three things especially ; to *understand well*, to *say well*, and to *do well*.

And when thou meetest with Gods children, be sure to make some holy advantage by them ; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still minister unto thee. For as the gifts of men, by much using, do perish and decrease : so the gifts of God by much using, do the more grow and increase, like the widows pitcher of oyl, which the more it

powred to fill other vessels, the more it was still replenished in it self.

4. Beware that you beleieve not all that is told you, and that you tell not all that you hear: for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth, then censure. And as thou tenderest the reputation of an honest heart, never let malice and hatred make thee to reveale that which love in friendship bound thee a long time to conceal. But for fear of such after-claps, observe two things.

First, though thou hast many acquaintance, yet make not any thy familiar friend, but he that truly fears God. Such a one thou never needest to fear: for though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, and the fear of God will never suffer him to do thee any villany.

Secondly, do nothing in the sight of a civil friend, for which thou canst not be safe, unlesse it be concealed: nor any thing for which (if just cause be offered) thou needest fear him, if he prove thine unjust enemy. If thou hast done any thing amisse, ask God forgiveness, and perswade thy self rather than thy friend, to keep thine own counsel. For be assured, that what friendship soever is grounded upon any other cause than true Religion: if ever that cause fail, the friendship falleth off: And the rather, because that as God breeds among men, *Truth*, *Peace*, and *Amity*, that we should live to do one another good: so the devil daily soweth falshood, discord, and enmity, to cause (if he can) the dearest friends to devour one another.

5. Make not a jest of another mans infirmity:
remem-

remember thine own. Abhor the frothy wit of a filthy nature, whose brains having once conceived an odd scoff, his mind travels (as a woman with childe) till he be delivered of it. Yea, he had rather lose his best friend, then his worst jest. But if thou be disposed to be merry, have a special care of three things :

First, that thy mirth be not against *Religion*.

Secondly, that it be not against *Charity*.

Thirdly, that it be not against *Chastity* : and then be as merry as thou canst, *only in the Lord*.

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shall be the manner of thy own end. But be more glad to see the worst mans amendment, then his punishment. Hate no man, for fear lest Christ loves him: who will not take it well, that thou shouldest hate whom he loveth. Christ loved thee when thou wast his enemy : by the merits therefore of his blood, he requireth thee for his sake, to love thine enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness: the forgiveness of an hundred pence for the forgiveness of ten thousand talents. The threescore hundred thousand crowns for ten crowns : Petty forgiveness of man, for the infinite forgiveness of Almighty God, Though thou thinkest thine enemy unworthy to be forgiven, yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that

seeth thee offend, and tels thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man harme. For if it be true, thou hast a warning to amend: if it be false, thou hast a caveat what to avoid. So every way it makes a wise man better, or warier. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God, but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouthes, much lesse ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oathes, is an undoubted signe of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak in any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly in praising, be discreet; in saluting, courteous; in admonishing, friendly; forgiving, mercifull; in promising, faithfull; and bountifull in recompencing good service: making not the rewards of vertue, the gifts of favour.

Thirdly, for thy Actions.

1. **D**O no evil though thou mightest: for God will not suffer the least sin (without bitter repentance to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling,
till

till thou hast first taken counsell at *Gods word* of the lawfulness thereof, and prayed for his blessing upon thy endeavour; and then do it in the name of God with chearfulness of heart, committing the successe unto him; in whose power it is, to blesse with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do an evil work, remember that Satan is where his business is. Let not the childe of God be the instrument of so base a slave; hate the work, if thou abhorrest the author. Ask thy conscience these two questions: *Would I have another to do this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickednesse. and sin against him?* And remember with *Ioseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Ioseph*) from all sins, as well those which are secret in the sight of God, as those that are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret finnes, as he did *Dauids*, to the open light, before all *Israel*, and before the Sun. Be therefore as much afraid of secret sins, as of open shame. And so avoid all in general, as that thou dost not allow to thy self any one particular or darling sin, which the corruption of thy nature could best agree withall: For the crafty devil can hold a mans soul as fast by one, as any mans sins; and faster by that one which doth please thee, then by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin: so be carefull to shun the occasion.

3. In effecting good actions which are within the compasse of thy calling, distrust not *Gods providence*, though thou see the means either wanting

or *weak*. And if means do offer themselves, be sure that they be *lawful*: and having gotten lawfull meanes, take heed that thou rely not more upon them then upon *God* himself. Labour in a lawfull calling, is Gods ordinary means by which he blesseth his children with outward things. Pray therefore for Gods blessings upon his own means. In earthly businesse bear an heavenly mind: do thou thy best endeavour, and commit the whole successe to the *fore-ordaining wisdom* of almighty *God*. Never think to thrive by those means which *God* hath accursed. That will not in the end prove gaine which is gotten with the losse of thy soul. In all therefore both actions and means, endeavour with *Paul* to have *alway a clear conscience towards God, and towards men*.

Look to your selves what conscience ye have.

For conscience shall damne, and conscience shall save.

4. Love all good things for Gods sake: but *G O D* for his own sake. Whilest thou holdest *G O D* thy friend, thou needest not fear who is thine enemy: for either *G O D* will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unlesse that first his sin have prevailed over him, and *God* hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his *God*, let him redeem the folly of the time past, with serious Repentance, look to the time present with Religious diligence, and take heed to the time to come with carefull providence.

5. Give every man the honour due to his place, but honour a man more for his goodnesse than

than for his greatnesse. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of his eternal love, and a spur to a godly life.

6. Be not proud for any external worldly goods, nor for any internally spiritual gifts. *Not for external goods*, because that as they came lately, so they will shortly be gone again: their losse therefore is the lesse to be grieved at. *Not for any internal gifts*: for as God gave them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine heart, with a pride of thine own worth, and contemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited? thou hast twenty vices, that may better vilifie thee in thine own eyes. Be the same in the sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy self with an *outward good name*, when thy conscience shall inwardly tell thee it is undeserved, and therefore none of thine: A *deserved good name* for any thing but for *godlinesse*, lasts little, and is lesse worth. In all the holy Scriptures I never read of an hypocrites repentance: add no wonder, for whereas after sin, *conversion* is left as a means to cure all other sinners; what means remains to recover him who hath converted *conversion* it self into sin? Wo therefore unto the soul that is not, and yet still seemeth religious.

7. Mark the *fearful ends* of notorious evil men, to abhor their wicked actions; mark the *life*

life of the godly, that thou mayest imitate it, and his blessed *end*, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of religion, as matters of course and custome, without care and conscience to grow more holy and devout thereby. Observe therefore how by the continual use of Gods means thou seekest thy special corruptions wakened, and thy sanctification more and more encreased: and make no more shew of holinesse outwardly to the world, then thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love then by fear: for to rule by love is easie and safe, but tyranny is ever accompanied with care and terrour. *Oppression* will force the *oppressed* to take any advantage to shake off the yoke that they are not able to bear: neither will Gods Justice suffer the sway that is grounded on *tyranny*, long to continue. Remember that though by *humane ordinance* they serve thee; yet by a more peculiar right they are *Gods servants*. Yea, now being *Christians*, not *as thy servants*, but *above servants*; *brethren beloved in the Lord*. Rule therefore over Christians (being a Christian) in love and mercy, like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God (whose Vice-gerent he is) then in doing justice *justly*: for the due execution whereof.

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that

that thou keep the other for the accused: for he that decreeth for either part before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parts, encline not to the right hand of affection, or to the left of hatred: as to beleve arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny no justice, which is *Regia mensura*, to the meanest Subject: but let the cause of the poor and needy come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause, the *high hills* of cunning advantage, powerfull combination, and violent prosecution: and on the other side, the *low vallies* of poverty, simplicity, and desolation: prepare thy way (as God doth) to judgement, by raising valleys, and taking down hills, equalling inequality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, betwixt party and party, let thy conscience be careful, rather *Jus dicere*, to pronounce the Law that is made *secundum allegata & probata*; rather then *Jus dare*, to make a Law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearfull malediction, *Cursed be he that removeth his neighbours Land-mark*; in tryals of life and death, let Judges, like *Elohim*, in justice remember mercy, and so cast the severe eye of justice upon the fact, as that they look with the pitiful eye of mercy upon the Malefactor, wresting the favour of the Law, to the favour of life, where Grace promisseth amendment: but if Justice requireth that one, rather then unity must perish, and that a rotten member must be cut off, to save the whole body.

body from putrifying; *fiat justitia*. But whilst thou art pronouncing the sentence of judgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright, for thou shalt be sure to finde a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave to thy friend this for thine Epitaph:

Nuper etiam Judex, jam judicii ante Tribunal Subsistens, paveo: Judicor ipse modo.

Many (I know not upon what grounds) seem to be much agrieved with the laws of the land; but wiser men may answer them with the Apostle, *Nos scimus bonum esse legem, modo judex ea legitime utatur*; We know that the law is good, if a man use it lawfully. And he shall be unto me a righteous judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehosaphat*, *Be of courage, and do justice, and the Lord will be with the good.*

10. Lastly, Make not an occupation of any recreation. The longest use of pleasure is but short: But the pains of pleasure abused, are eternal. Use therefore lawful recreation, so far forth as it makes thee the fitter in body and mind, to do more cheerfully the service of God, and the duties of thy calling. Thy work is great, thy time is but short. And he who will recompense every man according to his works, standeth at the door. Think how much work is behinde, how slow thou hast wrought in the time which is past, and what a reckoning thou shouldst make, if thy master should call thee this day to thine accounts. Be therefore carefull henceforth,

forth, to make the most advantage of thy short time that remains, as a man would of an old *Lease*, that were near expiring: and when thou disposest to recreate thy self, remember how smal a time is allotted for thy life: and that therefore much of that is not to be consumed in idleness, sports, playes, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for man was not created for sports; playes, and recreation: but zealously to serve God in religion, and conscionably to serve his neighbour in his vocation; and by both, to ascertain himself of eternall salvation. Esteem therefore the losse of time, one of the greatest losses: redeem it carefully, to spend it wisely: that when that time cometh that thou mayest be no longer a *Steward* on earth; thy master may welcome thee with an *Euge bene serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

Meditations for the Evening.

At evening when thou preparest thy self to take thy rest, meditate on these few points.

1. **T**HAT seeing thy *dayes* are numbred, there is one more of thy number spent: and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more then thou sawest, heardest, or knewest before, and make thy best use of them; but especially, call to mind what sin thou hast committed that day against God or man: and what good thou hast omitted: and humble thy self for both.

If

If thou findest that thou hast done any goodnesse, acknowledge it to be Gods grace, and give him the glory, and count that *day lost* wherein thou hast not done some good.

3. If by frailty, or strong temptation, thou shalt perceive that thou hast committed any grievous sin, or fault, presume not to sleep till thou have upon thy knees made a particular *reconciliation* with God in Christ for the same, both by confessing the fault, and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning before his Majesty in the judgement day.

4. If thou have fallen out with any in the day, let not the *Sun go down in thine anger* that night. If thy conscience tell thee that thou hast wronged him, acknowledge thine offence, and intreat him to forgive thee. If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart *forgive him*, *Matth. 5. 23.* But in any case presume not to be thine own revenger. For in so doing thou doest God a double injury. First, in offering to take his sword of justice out of his hand, as though he were not just: having reserved the execution of *vengeance* to himself. Secondly, in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy master. Besides, thou art too partiall to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemy, too heavily. It belongeth therefore to G O D to revenge, to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his

his fault, and the amendment of his life : and the next time that occasion is offered (and it lyes in thy power) do him good : and rejoyce in doing it : for he that *doth good to his enemies*, shews himself the child of God, and his reward is with God his Father.

5. Use not sleep as a means to satiate the foggy litherneffe of thy flesh : but as a medicine to refresh thy tired senses and members. Sufficient sleep quickneth the mind, and reviveth the body : but immoderate sleep dulleth the one, and farneth the other.

6. Remember that many go to bed, and never rise again till they be wakned, and rise up by the fearful sound of the last Trumpet. But he that sleepeth and wakeneth with prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely, and safely ; yeeld up thy self into the hands of God, whilest thou art waking : and so go to bed with a reverence of Gods Majesty, and consideration of thine own misery, which thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order as was prescribed in the morning : and when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy chamber ; and lifting up thy heart, thine eyes, and hands, to thy heavenly Father, in the Name and Mediation of his Holy Son *Jesus*, pray unto him, if thou have the gift of Prayer.

1. Confessing thy sins, especially those which thou hast committed that day.

2. Craving most earnestly (for Christ his sake) pardon and forgivenesse for them.

3. Requesting the assistance of his holy Spirit, for amendment of life.

4. In

4. In giving thanks for benefits received, especially for thy preservation that day:

5. Praying for rest and protection that night.

6. Remembring the state of the Church, the King, and the Royal posterity, our Ministers, and Magistrates, and all our brethren visited or persecuted.

7. Lastly, commending thy self and all thine to his gracious custody. All which thou mayest do in these or the like words.

A Prayer for the Evening.

O Most gracious God, and loving Father, *who art about my bed, and knowest my down-lying, and mine up rising, and art neer unto all that call upon thee in truth and sincerity,* I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: for then thou shalt see but an unclean and defiled creature conceived in sin, and living in iniquity: so that I am ashamed to lift up mine eyes to heaven, knowing how grievously I have sinned against heaven, and before thee: For, O Lord, I have transgressed all thy commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge: yea, contrary to the motions of thy Holy Spirit, reclaiming me from them, so that I have wounded my conscience, and grieved thy Holy Spirit, by whom thou hast sealed me to the day of Redemption. Thou hast consecrated my soul and body to be the Temples of the holy Ghost: I wretched sinner have defiled both with all manner of pollutions and uncleanness. My eyes in taking pleasure to behold vanity; mine ears in hearing

hearing impure and unchast speeches; my tongue in leasing and evil speaking; my hands are full of impurity, that I am ashamed to lift them up unto thee; and my feet have carried me after mine own wayes; my understanding and reasoning, which are so quick in all earthly matters, are only blind and stupid when I come to meditate or discourse of spiritual and heavenly things; my memory, which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by woful experience I find, that naturally all the imaginations of the thoughts of mine heart, are only evil continually. And these my sins are more in number then the hairs which grow upon mine head, and they have grown over me like a loathsome leprosie; that from the crown of my head, to the sole of my feet, there remains no part which they have not infected. They make me seem vile in mine own eyes, how much more abominable must I then appear in thy sight? And the custome of sinning hath almost taken away the conscience of sin, and pulled upon me such dulnesse of sense, and hardnesse of heart, that thy judgements denounced against my sins, by the faithfull preachers of thy Word, do not terrifie me to return unto thee by unfained repentance for them. And if thou, Lord, shouldest but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy thou hast spared me so long, and still wairest for my repentance: I humbly beseech thee, for the bitter death and bloody passions sake, which Jesus Christ hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming foun-

fountain of the blood of Christ, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*, that all my sins and uncleanness may be so bathed in his blood, buried in his death, and hid in his wounds, that they never be more seen, to shame me in this life, or to condemn me before thy judgment seat, in the world which is to come. And forasmuch, O Lord, as thou knowest, that *it is not in man to turn his own heart, unlesse thou doest first give him grace to convert*: And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such: O my God, give me grace to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine holy Spirit, which thou hast promised to give (to the worlds end) unto all thine Elect people, and let the same thy holy Spirit purge my heart, heal my corruption, sanctifie my nature, and consecrate my soul and body, that they may become the *Temple of the holy Ghost*, to serve thee in righteousness and holiness all the dayes of my life: That when (by the direction and assistance of thy holy Spirit) I shall finish my course in this short and transitory life, I may cheerfully leave this world, and resign my soul into thy fatherly hands, in the assured confidence of enjoying everlasting life with thee in thine heavenly Kingdom, which thou hast prepared for thine Elect Saints, who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thine holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past with grief of heart, be humbled for my sins present, and with all mine endeavour, resist the

the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in the unity of thy Church, lead me in the truth of thy Word, and preserve me that I never swerve from the same, to Popery, nor any other errour or false worship: And let thy Spirit open mine eyes more and more, to see the wondrous things of thy law: and open my lips, that my mouth may daily defend thy truth, and set forth thy praise. Encrease in me those good gifts which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me: to govern my heart in thy fear, and to guide all my life in thy favour, that whether I live or die, I may live and die unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the altar of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plentifully thou hast bestowed upon my soul and body, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, Vocation, Justification, Sanctification and Preservation from my child-hood untill this present day and hour: and for the firm hope which thou hast given me of my Glorification: likewise for my health, wealth, food, raiment, and prosperity: and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all necessary good things, that I stand in need of. And as thou hast ordained the day for man to travel in, and the night for him to take his rest: so I beseech thee, sanctifie unto me this nights

nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such good works as thou hast appointed: when it shall please thee, by thy divine power, to waken me the next morning. And whilest I sleep, do thou, O Lord, *who art the keeper of Israel, that never slumbrest nor sleepest*, watch over me in thy holy providence, to protect me from all danger, so that neither the *evil angels* of Satan, nor any wicked enemy, may have any power to do me any harm or evill. And to this end, give a charge unto thy holy *Angels*, that they (at thy appointment) *may pitch their tents round about me*, for my defence and safety, as thou hast promised that they should do about them that fear thy Name. And knowing that thy Name is a strong tower of defence unto all those that trust therein; I here commend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep: O Lord, for Christ his sake, have mercy upon me, and receive my soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more days unto my life, O Lord, add more amendment unto my dayes, and wean my mind from the love of the world, & worldly vanities, and cause me more and more to settle my conversation on heaven, and heavenly things. And perfect daily in me that good work which thou hast begun, to the glory of thy name, and the salvation of my sinfull soul.

O Lord, I beseech the likewise, save and defend from all evil and danger, thy whole Church, the Kings Majesty, Queen Mary, Prince Charles, the

the Lady *Mary*, the Lady *Elizabeth*, and Her issue, keep them all in the sincerity of thy truth, and prosper them in all grace and happinesse, Bless the Nobility, Ministers and Magistrates of these Churches and Kingdomes, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kinde of sicknesse, crosse, or calamity. Hasten, O Father, the coming of our Lord Jesus Christ. Make me ever mindfull of my last end, and of the reckoning that I am to make unto thee therein: and in the mean while, carefull so to follow Christ in the regeneration during this life, as that with Christ I may have a portion in the Resurrection of the just, when this mortall life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me; I humbly beg and crave at thy hands in the name and mediation of Jesus Christ thy Son; and in that form of prayer which he himself hath taught me to say unto thee, *Our Father, &c.*

Another shorter Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter*, *Magdalen*, the *Publican*, the *Prodigall childe*, and many other penitent sinners, that thou art so full of compassion, and so ready to forgive the greatest sinners, who are heaviest laden with sin, at what time soever they return unto thee with penitent hearts, lamenting their sins, and imploring thy grace, I should despair for mine own sins, and be utterly discouraged from presuming

ing to come unto thy presence ; considering the hardness of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation, by means whereof I have transgressed all thy laws, and deserved thy curse, which might cause my body to be smitten with some fearfull disease, my soul to languish with the death of sin, my good name to be traduced with scandalous reproches, and make mine estate lyable to all manner of crosses and casualities. And I confesse Lord, that thy *mercy* is the cause that I have not been long ago confounded. But O my God, as thy mercy only stayed thy judgement from falling upon me hitherto ; so I humbly beseech thee, in the *bowels* of the mercy of *Jesus Christ* (*in whom only thou art well pleased*) that thou wilt not deal with me according to my deserts, but that thou wouldest freely and fully remitt unto me all my sins and transgressions : that thou wouldest wash them clean from me, with the vertue of that most precious blood, which thy Son *Jesus Christ* hath shed for me. For he alone is the *Physician*, and his blood onely is the *medicine* that can heal my sicknesse. And he is the true brazen *Serpent* that can cure that poyson, wherewith the fiery *Serpents* of my sins have stung & poyson'd my sick and wounded soul. And give me, I beseech thee, thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirm my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *will* and *affections*, and so *sanctifie* me throughout, that my whole body, soul, and spirit, may be kept unblameable until the glorious coming of my Lord *Jesus Christ*. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this day preserved me from all harms and perils, not-

with-

withstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring *Lion*, which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his tentations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end I commend my self into thy hand and protection: beseeching thee, O my Lord, and God, not to suffer Satan, nor any of his evill members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and dye unto thee, and to the glory of thy Name, and the salvation of my soul. Lord blesse and defend all thy chosen people every where. Grant our King a long and happy reign over us. Blesse our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely issue, together with all our Magistrates and Ministers: comfort them who are in misery, need, or sicknesse: Good Lord, give me grace to be one of those *wise virgins*, which may have my heart prepared like a lamp furnished with the oyl of faith, and light of good works, to meet the Lord *Jesus*, the sweet *Bridegroom* of my soul, at his second and sudden coming in glory. Grant this, good Father, for Christ *Jesus* sake, my only Saviour and Mediator, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me: Our Father which art in heaven, &c.

Afterwards say:

Thy grace, O Lord *Jesus Christ*; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart this night and evermore. Amen.

H

Then

Then rising up in a holy reverence, meditate as thou art putting off thy cloaths.

Things to be meditated upon, as thou art putting off thy clothes.

1. **T**HAT the day is coming when thou must be as barely *unstript* of all thou hast in the *world* as thou art now of thy cloaths: thou hast therefore here, but the use of all things, as a Steward for a time, and that upon accounts. Whilest therefore thou art trusted with this Stewardship, be wise and faithfull.

2. When thou seest thy bed, let it put thee in minde of thy grave, which is now the bed of Christ. For Christ (by laying his holy body to rest three dayes and three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and sleep in, till the morning of the resurrection: so that now unto the faithfull, death is but a sweet sleep, and the grave but Christs bed, where their bodies rest and sleep in peace, untill the joyfull morning of the *resurrection day* shall dawn unto them.

Let therefore thy bed-clothes represent unto thee the mould of the earth that shall cover thee: thy sheets, thy winding sheet: thy sleep, thy death: thy walking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord onely makest me dwell in safety.*

Thus religiously opening every morning thy heart, and shutting it up again every evening, with the Word of God, and prayer, as it were with a lock and key; and so beginning the day with

with Gods worship, continuing it in his fear, and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy dayes labours, and good endeavours: and at night thou mayest assure thy self, thou shalt sleep safely, and sweetly, in the arms of thy heavenly Fathers providence.

Thus far of the piety which every Christian in private ought to practise every day. Now followeth that which he (being a householder) must practise publikely with his family.

Meditations for household Piety.

1. **I**F thou be called to the government of a family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unlesse thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well pleased with Abraham, that he would not hide from him his counsell. For God said, *I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to do righteousness and judgement, that the Lord may bring upon Abraham that he hath spoken unto him.* And Abraham had 318 men servants, which were thus born and Catechized in his house; with whose help he rescued also his nephew Lot from the captivity of his enemies. And religiously, valiant Josua protesteth before all the people, that if they all would fall away from the true worship of God; yet that he and his house would serve the Lord. And God himself gives a speciall charge to all householders, that they do instruct their family in his Word, and train them up in his fear and service. *These words which I command thee this day,*

day, shall be in thy heart . and thou shalt whet them continually upon thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou lyeest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him. David, according to this Law, had so ordered his family, that no deceitfull person should dwell in his house, but such as would serve God, and walk in his way. And religious Hester had taught her maids to serve God in fasting and prayer. And (the more to further thy family in the zeal of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true religion. This also will turn to their own advantage in a double respect. First, God will the rather blesse and prosper the labour and handy work of such godly servants : For Laban perceived that God blessed him for Jacobs sake : And Potiphar saw, that the Lord made all that Joseph did, to prosper in his hand : yea, when innocent Joseph was cast into prison, his keeper saw that whatsoever he did, the Lord made it to prosper : and therefore the keeper committed all the charge of the Prisoners into Josephs hand. Secondly, the trulier a man doth serve God, the faithfuller he will serve thee.

2. If every householder were thus carefull, according to his duty, to bring up his children and family in the service and fear of God in his own house, then the house of God should be better filled, and the Lords Table more frequented every Sabbath day ; and the Pastors publike Preaching and labour would take more effect then it doth : The Streets of Towns and Cities would not abound with so many drunkards, swearers, whoremongers, and prophane scorers of true

true Piety and Religion; Westminster-Hall would not be so full of contentions, wrangling suits, and unchristian debates; and the Prisons would not be every Sessions so full of Theeves, Robbers, Traitors, and Murderers. But (alas) most householders make no other use of their Servants, then they do of their beasts: whilst they may have their bodies to do their service, they care not if their souls serve the devil; yet the common complaint is, *That faithfull and good servants are scarce to be found.* True, but the reason is, because there are so many prophane and irreligious Masters: for, the example and instruction of a godly and religious Master, will make a good and faithful Servant, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good Servants, because they were religious Masters, such as were careful to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house; yet let them rise up early, and ly down late, and eat the bread of carefulnesse, all will be but in vain: for except the Lord build a house (that is, raise up a family) they labour in vain. For God hath sealed this as an irrevocable decree, that he will pour his wrath upon the families that call not upon his Name: Yea, God will take the wicked, and pluck him out of his Tabernacle, and root him out of the land, &c. Yea, when his iniquities are full, he will make the Land to spue out every Canaanite. Religion then, and the service of God in a family, is the best building and surest enrailling of House and Land, to a man and his Posterity: for the righteous man shall inherit the land, and dwell therein for ever.

As therefore thou desirest to have the blessing

of God upon thy self, and upon thy family, either before or after thine own private devotion, call every morning all thy family to some convenient room; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve, thou mayest admonish them of some remarkable good notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

Morning Prayer for a Family.

O Lord our God, and heavenly Father, who art the only Creator and Governour of heaven and earth, and all things therein contained, we confesse that we are unworthy to appear in thy sight and presence, considering our manifold sins which we have committed against heaven and before thee; and how that we have been born in sin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and consciences; albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the Bloud of thy only begotten Son; and our comforter, who bestowest upon us all the good and holy graces which we enjoy in our souls and bodies. And if thou shouldest but deal with us as our wickednesse and unthankfulness have deserved: what other thing might we (O Lord) expect from thee, but shame and confusion in this life, and in the world to come, wrath and everlasting condemnation? Yet, O Lord, in the obedience of thy commandment, and in the confidence which we have in thy unspeakable and endlesse mercy in thy Son our Saviour Jesus Christ, we thy poor servants,

servants, appealing from the Throne of Justice (where we are justly lost and condemned) to thy Throne of Grace, where mercy reigneth to pardon abounding sin : do from the bottom of our hearts most humbly beseech thee to remit and forgive unto us all our offences and misdeeds, that by the vertue of the precious blood of Jesus Christ, thine innocent Lamb, which he so abundantly shed (*to take away the sins of the world*) all our sins both original and actual, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance which thy law hath threatned, and our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy word, that *Idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like inordinate livers, shall not inherit the Kingdom of God* : pour the grace of thy holy Spirit into our hearts, whereby we may be enlightned to see the filthinesse of our sins, to abhor them, and may be more and more stirred up to live in newnesse of life, and love of thy Majesty, so that we may daily increase in the obedience of thy Word, and in a conscionable care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortall life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity and peace ; especial-

ly, O Lord, for the continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee for all thy mercies bestowed upon us; more especially for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out, and coming in this day and evermore. Shield us, O Lord, from the tentations of the devil, and grant us the custody of thy holy angels to defend and direct us in all our wayes.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands and almighty tuition. Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodnesse. Preserve us likewise this day, from falling into any grosse sin, especially those whereunto our natures are most prone. *Set a watch before the door of our lips*, that we offend not thy Majesty by any rash or false oaths; or by any lewd or lying speeches: give unto us patient minds, pure and chaste hearts, and all other graces of thy Spirit, which thou knowest to be needfull for us, that we may the better be enabled to serve thee in holinesse and righteousness. And seeing that all mens labour, without thy blessing, is in vain, bless every one of us in our severall places and callings, direct *thou the work of our hands upon us*, even prosper *thou our handy work*; (for except thou guide us with thy grace, our endeavours can have no good successe.) And provide for us all things which thou, O Father, knowest to be needfull for every one of us, in
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our souls and bodies this day. And grant that we may so passe through the pilgrimage of this short life, that our hearts being not settled upon any transitory things which we meet with in the way, our souls may every day be more and more ravished with the love of our home, and thine everlasting Kingdom.

Defend likewise, O Lord, thy universall Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches and Kingdoms wherein we live. Preserve and defend from all evils and dangers our gracious King *Charles*, Queen *Mary*, Prince *Charles*, Lady *Mary*, Lady *Elizabeth*, with her royall issue. Multiply their dayes in blisse and felicity: and afterwards crown them with everlasting joy and glory. Blesse all our Ministers and Magistrates, with all graces needfull for their places; and govern thou them, that they may govern us in peace and godlinesse. And of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortlesse, especially those who are afflicted either with an evill conscience, because they have sinned against thy word, or for a good conscience, because they will not sin against thy truth. Make the first to know, that not one drop of the bloud of Christ was a drop of vengeance, but all drops of grace, powerfull to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort, and thy glory.

Give every one of us grace, to be always mindful of his last end, and to be prepared with faith and repentance, as with a wedding garment, against the time that thou shalt call for us out of this sinful world. And that in the meanwhile we may so in all things, and above all things, seek thy glory, that when this mortal life is ended, we may then be made partakers of immortality, and life eternal in thy most blessed and glorious Kingdom.

These, and all other graces which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer which Christ himself hath taught us saying, *Our Father, &c.*

After prayer, let every one of thy household (taking in the fear of God, such a break-fast or refreshing as is fit) depart: the children to School, the servants to their work; every one to his office, the Master and Mistress of the Family to their callings, or to some honest exercises for recreation, as they think fit.

The Practise of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these meditations, to work a deeper impression in thy heart of Gods fatherly providence and goodness towards thee.

Meditations before Dinner and Supper.

1. **M**editate that hunger is like the sicknesse called a *Wolf*, which if thou doest not feed, will devour thee, and eat thee up: and that

that meat and drink are but as physick, or means which God hath ordained, to relieve and cure this natural infirmity, and necessity of man. Use therefore to eat and to drink, rather to sustain and refresh the weaknesse of nature, then to satisfie the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A *Skavenger*, whose living is to *empty*, is to be preferred before him that liveth but to fill privies. There is no service so base, as for a man to be a *slave to his belly* : *The Apostle termeth such Belly-gods, Phil. 3. 19.* Therefore we may boldly term them as the Scriptures do other Idols, *Gul-lulim*, *Dungy-gods, Hab. 2. 18, 19. 2 King. 17. 12.* and as no one action (Gods ordinance excepted) makes a man more to resemble a beast then eating or drinking, so the abuse of eating and drinking, *to surfeiting, drunkenness, and spewing, makes a man more vile then a beast.*

2. Meditate of the Omniporency of God, who made all these creatures of nothing : of his wisdom, who seedeth so many infinite creatures through the universal world, maintaining all their lives which he hath given them ; which surpasseth the wisdom of all the Angels in heaven : and of his clemency and goodnesse, in feeding also his *very enemies.*

3. Meditate how many sorts of creatures, as beasts, fish, and fowl, have lost their lives, to become food to nourish thee : and how Gods providence from remote places hath brought all those portions together on thy table for thy nourishment : and how by these dead creatures, he maintains thee in health and life.

4. Meditate, that seeing thou hast so many pledges of Gods fatherly bounty, goodnesse, and mercy towards thee, as there are dishes of meat

on thy Table: Oh suffer not in such a place, so gracious a God to be abused by scurrility, ribauldry, or swearing; or thy fellow brother by disgraceful back-biting, taunting, or slandering.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first, he blessed the creatures, and gave thanks to his heavenly Father for the same. And after his last supper we read, that he sung a Psalm. For this was the commandment of God: *when thou hast eaten and filled thy self, thou shalt blesse the Lord thy God, &c.* This was the practice of the *Prophets*: For, the people would not eat at their feast, till Samuel came to blesse their meat. And, saith *Joel* to Gods people, *You shall eat and be satisfied, and praise the Name of the Lord your God.* This also was the practice of the Apostles. For *St. Paul* in the ship, gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a duty. And if the Son of God gave his Father such great thanks for a dinner of Barley bread, and broyled fish; what thanks should such a sinful man as thou art, render unto God, for such variety of good and dainty chear? How many a true Christian would be glad to fill his belly with the morsels which thou refuseth, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee without either care or labour? To conclude, if Pagan
Idola-

Idolaters at their Feasts, were accustomed to praise their false-gods, what a shame is it for a Christian (at his dinners and suppers) not to praise the true God, *in whom we live, move, and have our being.*

6. Meditate, that thy body which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms, *When thou shalt say to corruption, Thou art my father; and to the worm, Thou art my mother, and my sister.*

7. Meditate, how that many a mans Table is made his snare, so that through his intemperancy and unthankfulnesse, the meat which should nourish his body, kils him with a surfeit: inso-much, that more are killed with this snare, then with the sword. And seeing that since the Curse, the use (as of all creatures so likewise) of meat and drink, is unto us unclean; till the same be sanctified by the Word of God and prayer: and that man liveth not by bread only, but by the Word of Gods Ordinance, and his blessing, which is called the Staffe of bread; sit not therefore down to eat, before you pray; and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian brethren, who suffer hunger, and want those good things wherewith thou doest abound.

These things or some of them premeditated (if there be not a Samuel present,) lift up with all comely reverence thy heart, with thy hands and eyes unto the great Creator and feeder of all creatures; and before meat pray unto him thus.

Grace before Meat.

O Most gracious God, and loving Father, who feedest all creatures living, which depend upon

upon thy divine providence: we beseech thee sanctifie these creatures, which thou hast ordained for us: give them vertue to nourish our bodis in life and health: and give us grace to receive them soberly and thankfully, as from thy hands: that so in the strength of these and other thy blessings, we may walk in the uprightness of our hearts, before thy face this day, and all the dayes of our lives, through Jesus Christ our Lord and only Saviour: *Amen.*

Or thus.

Most gracious God, and mercifull Father, we beseech thee sanctifie these creatures to our use: make them healthfull for our nourishment; and us thankfull for all thy blessings through Christ our Lord and only Saviour. *Amen.*

Another Grace before meat.

O Eternall God, in whom we live, move, and have our being, we beseech thee, blesse unto thy servants these creatures, that in the strength thereof we may live, to the setting forth of thy praise and glory, through Jesus Christ our only Lord and Saviour. *Amen.*

After every meal, be carefull of thy self and family, as Job was for himself and his children, Job 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man: And therefore with the like comely gesture and reverence, give thanks unto God, and pray, in this manner.

Blessed be thy holy Name, O Lord our God, for these thy good benefits wherewith thou
hast

hast so plentifully at this time refreshed our bodies; O Lord, vouchsafe likewise to feed our souls with the spirituall food of thy holy *Word* and *Spirit*, unto life everlasting. Lord defend and save thy whole Church, our gracious King *Charles*, Queen *Mary*, Prince *Charles*, Lady *Mary*, the Lady *Elizabeth*, and her royall issue. Forgive us our sins and unthankfulnesse, passe by our manifold infirmities, make us all mindfull of our last ends, and of the reckoning that we are to make to thee therein. And in the meanwhile grant unto us health, peace, and truth, in *Jesus Christ* our Lord and only Saviour.

Or thus.

Blessed be thy holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties; save and defend thy whole Church, our King and Queen, and their royall posterity, and grant us health, peace, and truth, in *Christ* our only Saviour. *Amen.*

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures, to this temporall life; beseeching thee likewise to feed our souls with thy holy *Word* unto life everlasting. Defend (O Lord) thine universall Church, the King and Queen with their royall issue; and give us continuance of thy grace and mercy, in *Christ* our only Saviour. *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy family.

ly. Read a chapter in the same manner, that was prescribed in the morning : Then (in the holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after supper, or at any other time, observe these rules.

Rules to be observed in singing of Psalms.

1. **B**Eware of singing divine Psalms for an ordinary recreation, as do men of impure spirits, who sing holy Psalms intermingled with prophane Ballads. They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing Davids Psalms with Davids spirit.

3. Practise St. Pauls rule : *I will sing with the spirit, but I will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God in his own words : but be sure that the matter make more melody in your hearts, then the musick in your ears : for the singing with a grace in your hearts, is that which the Lord is delighted withall : according to that old Verse.

*Non vox, sed votum, non musica chordula, sed cor :
Non clamans, sed amans, psallit in aure Dei.*

'Tis not the voice, but vow,

Sound heart, not sounding string :

True zeal, not outward show,

That in Gods ear doth ring.

5. Thou mayest, if thou think good, sing all the Psalms over in order : for all are most divine and comfortable. But if thou wilt choose some speciall Psalms, as more fit for some times and

and purposes : and such as by the oft usage, thy people may the easilier commit to memory.

Then sing.

In the morning, *Psal.* 3. 5. 16. 22. 144.

In the evening, *Psal.* 4. 127. 141.

For mercy after a sin committed, *Psal.* 51. 103.

In sicknesse, or heavinesse, *Psal.* 6. 13. 88. 90, 91. 137. 146.

When thou art converted, *Psal.* 30. 32.

On the Sabbath day, *Psal.* 19. 92. 95.

In the time of joy, *Psal.* 10. 98. 107. 136. 145.

Before Sermon, *Psal.* 1. 12. 147. the first and fifth part of the 119.

After Sermon, any Psalm which concerneth the chief argument of the Sermon.

At the Communion, *Psal.* 22. 23. 103. 111. 113.

For spiritual solace, *Psal.* 15. 19. 25. 46, 67. 112. 116.

After wrong and disgrace received, *Psal.* 42. 69. 70. 140. 144.

After the Psalm all kneeling down in reverent manner, as is before prescribed, let the Father of the Family (or the chiefest in his absence) pray thus :

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy servants here assembled, do cast down our selves at the footstool of thy grace, acknowledging that we have inherited our fathers corruption, and actually in thought, word, and deed, transgressed all thy holy commandments ; so that in us naturally, there dwellerh nothing that is good : for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, prophaneesse, distrust,

distrust, too much love of our selves and the world, too little love of thee and thy Kingdom ; but empty and void of faith, love, patience, and every spiritual grace. If thou therefore shouldest but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath and our condemnation, which we have long ago deserved. But, good Father, for *Jesus Christ* thy dear Sons sake *in whom only thou art well pleased*, and for the merits of that bitter death and bloody passion, which we beleve that he hath suffered for us : have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us : so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectual working, we may have the inward sight and feeling of our sins and natural corruptions, and that we may not be blinded in them, through custome, as the Reprobates are ; but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means, to overcome and get out of them. Oh let us feel the power of Christs death, killing sin in our *mortal bodies* ; and the vertue of his Resurrection, raising up our souls to newnesse of life. Convert our hearts, subdue our affections, regenerate our mindes, and purifie our nature ; and suffer us

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not to be drowned in the stream of those filthy vices, and sinful pleasures of this time, where-with thousands are carried headlong to eternal destruction: but daily frame us more and more to the likenesse of thy Son Jesus Christ, that in righteousness and true holinesse, we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thy appointed time, attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O Lord, encrease our faith in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy promises, our fear of thy Name, the hatred of all our sins, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort: That so by the fruits of Piety and a righteous life, we may be assured that thy holy Spirit doth dwell in us, that we are thy children by Grace and Adoption. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things: so far forth as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confesse that thou hast been exceeding merciful unto us in all things of this life: but infinitely more merciful in the things of a better life; and therefore we do here from our very souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our souls and bodies, acknowledging thee to be that *Father of lights*, from whom we have received all these good and perfect gifts: and unto thee alone for them we ascribe to be due, all glory, honour, and praise, both now and evermore. But more especially, we praise thy Divine

vine Majesty, for that thou hast defended us this day from all perils and dangers : so that none of those judgements which our sins have deserved, have fallen upon any one of us. Good Lord forgive us the sins which this day we have committed against thy Divine Majesty, and our brethren : and for Christ his sake, be reconciled unto us for them. And we beseech thee likewise, of the same thine infinite goodnesse and mercy, to defend and protect us, and all that belong unto us this night, from all danger of fire, robbery, terrors of evil Angels, or any other fear or peril, which for our sins might justly fall upon us. And that we may be safe, *under the shadow of thy wings* ; we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord blesse and defend both us and them, from all evil. And whilest we sleep, do thou, O Father, who never slumbrest nor sleepest, watch over thy children, and give a charge to thy holy Angels, to pitch their tents round about our house and dwelling, to guard us from all dangers ; that sleeping with thee, we may in the next morning, be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquillity of these Kingdoms wherein we live, turning from us those plagues which the crying sins of this nation do cry for.

Preserve our religious King *Charles* from all dangers and conspiracies ; blesse Queen *Mary*, Prince *Charles*, Lady *Mary*, Lady *Elizabeth*, and her Princely issue. Blesse our Magistrates and Ministers, all that fear thee, and call upon thy Name,

Name, all our Christian brethren and sisters, that suffer sicknesse, or any other affliction or misery, especially those who any where do suffer persecution for the testimony of thy *holy Gospel*, grant them patience to bear thy crosse; and deliverance, when and which way it shall seem best to thy divine wisdom. And Lord, suffer us never to forget our last end, and those *reckonings* which then we must render unto thee. In health and prosperity make us mindful of sicknesse and of the *evil day* that is behinde, that these things *may not overtake us as a snare*, but that we may in good measure, like wise *virgins*, be found prepared for the coming of Christ, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confesse, that there is no cause why thou (who art so much displeased with sin) shouldst hear the prayer of sinners: but for his sake only, who suffered for sin, and sinned not. In the *only mediation* therefore of thine *eternal Son Jesus*, our Lord and Saviour, we humbly beg these and all other graces, which thou knowest to be needful for us, shutting up these our imperfect requests, in that *most holy prayer*, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night and for evermore. Amen.

Then saluting one another, as becometh Christians, who are the vessels of grace, and temples of the holy Ghost, let them in the fear of God depart, every one to his rest, using some of the former private meditations for Evening.

Thus far of the householders publike Practice of Piety with his Family, every day. Now followeth his

his Practice of Piety with the Church on the Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

A Almighty God will have himself worshiped not only in a private manner, by private persons and families: but also in a more publike sort, of all the godly joyned together in a visible Church: that by this means he may be known not only to be *God* and *Lord* of every singular person: but also of the creatures of the whole universall world.

Q. But why do not we Christians under the *New*, keep the Sabbath on the same seventh day, whereon it was kept under the *Old Testament*?

A nswer, Because that our Lord Jesus, who is the Lord of the Sabbath, and whom the Law it self commands us to *hear*, did alter it from that seventh day to this first day of the week whereon we keep the Sabbath. For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first dayes of the two weeks immediately following his resurrection, and then blessed the Church, *brea*thed on the Apostles the holy Ghost, and gave them the ministeriall keyes, and power of binding and remitting sins. And so it is most probable, he did in a solemn manner every first day of the week, during the fourty dayes he continued on earth, between his Resurrection and Ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time he gave commandments unto the Apostles, and *spake* unto them *those things which appertain to the Kingdom of God,*

God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lords day: the bodily sacrifices of beasts, to the spirituall sacrifices of praise, prayer and contrite hearts; the Leviticall Priesthood of the Law, to the Christian Ministry of the Gospel: the Jewish Temples and Synagogues, to Churches and O-ratories: the old Sacraments of Circumcision and Passeover, to Baptisme and the Lords Supper, &c. as may appear by the like phraze, *Acts* 19. 8. and *Acts* 28. 23. *Col.* 4. 11. put for the whole sum of *Pauls* Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was fourty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued fourty dayes teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those fourty dayes, Christ appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those fourty dayes, he likewise ordained on what day they should keep their Sabbath, and ordinarily do the works of their Ministry, especially seeing that under the old Testament God shewed himself as carefull, both by his morall and ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, who bath times and seasons in his own power, appointed this first day of the week, to be the very day wherein he sent down from heaven the holy Ghost upon the Apostles, so that upon that day they first began, and ever after

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continued the publike exercising of their Ministry, in the preaching of the Word, the administration of the Sacraments, and the loosing of the sins of penitent sinners. Upon these and the like grounds, *Athanasius* plainly affirmeth, that the *Sabbath day* was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: so the Christians Sabbath is called the *Lords day*, because it was ordained of the Lord for the memorial of his Resurrection. And as the Name of the Lord honoureth the one, so doth it the other. And as the Lord of the Sabbath by his *royal prerogatives*, and *transcendent authority* could; so he had also reason to change the holy Sabbath from the seventh day to this whereon we keep it. For, as concerning that seventh day which followed the six dayes wherein God finished the Creation: there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto some other seventh day. For the commandment doth not say, *Remember to keep holy the seventh day, next following the sixth day of the Creation*, or this, or that seventh day; but indefinitely, *Remember that thou keep holy a seventh day*. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours, or a day artificial consisting of 12 hours, from Sun-rising to Sun-setting: and withall consider the Sun standing still at noon, in *Joshuahs* time, the space of a whole day, and the Sun going back ten degrees (*viz.* five hours, almost half an artificial

cial day) in *Ezekias* time: the Jews themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the Creation.

Adde hereunto, That in respect of the diversitie of Meridians, and the unequall rising and setting of the Sun every day, varieth in some places a quarter, in some half, in other a whole day: Therefore the Jewish seventh day cannot precisely be kept at the same instant of time every where in the world.

Now our Lord Jesus having authority, as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh day unto the seventh day whereon Christians do keep the Sabbath.

1. Because, that by his resurrection from the dead, there is wrought *a new spiritual creation of the world*: without which all the sons of *Adam* had been turned to everlasting destruction, and all the works of the first creation had ministered no consolation unto us.

2. And in respect of this new spirituall creation, the Scripture saith, that *Old things are passed away, and all things are become new*: new creatures, new people, new men, new knowledge, new Testament, new Commandments, new names, new way, new song, new garment, new wine, new vessels, new *Jerusalem*, new Heaven, and new Earth. And therefore of necessity there must be in stead of the old, a new Sabbath day, to honour and praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day, Christ rested from all the sufferings of his Passion, and finished

ed the glorious work of our redemption. It therefore the finishing of the work of the first creation, whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore calls it *mine holy day*: much more doth the new creation of the world, effected by the resurrection of Christ (*whereby he mightily declareth himself to be the Son of God*) deserve a Sabbath for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called the *Lords day*: For, as the deliverance out of the captivity of *Babylon*, being greater, took away the name from the deliverance out of the bondage of *Egypt*: so the day whereon Christ finished the redemption of the world, did more justly deserve to have the Sabbath kept on it, then on that day wherein GOD ceased from creating the world. As therefore in the creation, the first day wherein it was finished, was consecrated for a *Sabbath*: so in the time of redemption, the first day wherein it was perfected, must be dedicated to a holy rest: But still a seventh day kept according to Gods morall commandment. The Jews kept the last day of the week, beginning their Sabbath with the night, when God rested: but Christians honour the Lord better on the first day of the week, beginning the Sabbath with the day, when the Lord arose. They kept their Sabbath in remembrance of the worlds creation: but Christians celebrate it in memoriall of the worlds redemption: yea, the Lords day being the first of the creation and redemption, puts us in minde both of the making of the old, and redeeming of the new world.

As therefore under the old Testament, God by the glory consisting of seven Lamps, seven Branches, &c. put them in remembrance of the creation, light, and Sabbaths rest, so under the new Testament, Christ, the true Light of the world, approacheth in the midst of the Lamps, and seven golden Candlesticks, to put us in minde to honour our redeemer in the light of the Gospel, of the Lords seventh day of rest. And seeing the redemption both for might and mercy so far exceedeth the creation, it stood with great reason, that the greater work should carry the honour of the day. Neither doth the honourable title of the Lords day diminish the glory of the Sabbath: but rather being added, augments the dignity thereof: as the name *Israel* added unto *Jacob*, made the Patriark the more renowned.

The reason taken from the example of Gods resting from the work of the creation of the world, continued in force till the Son of God ceased from the work of the Redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath should be kept (under the New Testament) on the first day of the week.

For first, in the 110 Psalm, which is a prophesie of Christ and his Kingdom, it is plainly foretold that there should be a solemne day of assembling, wherein all Christs people should willingly come together in the beauty of holinesse. In somuch, that no rain (of peace) shall be upon those Families that in that Feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of hosts. Now on what day this holy Feast and Assembly should be kept, *David* shew-

eth plainly in *Psalm 118*, which was a prophesie of *Christ*, as appears *Mat. 21. 42. Act. 4. 11. Eph. 2. 20.* as also by the consent of all the Jews, as *Jerome* witnesseth For shewing how *Christ* by his ignominious death, should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection, should become the chief Stone of the corner: he wisheth the whole Church to keep holy that day whereupon *Christ* should effect this wonderful work: saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord and Christ, Acts 2. 36.* Therefore the whole Church under the New Testament, must celebrate the day of *Christs* Resurrection. *Rabbi Bachai* also saw by the fall of *Adam* on the sixth day, that on the same day, that *Messias* should finish the work of mans Redemption. And alluding to the speech of *Boaz* to *Ruth*, *Sleep unto the morning, that Messias* should rest in his grave all their Sabbath day: And he gathereth from that speech, *Gen. 1.* on the first day, *Let there be light*; that the *Messias* should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darknesse and death. The Hebrew Author of the Book called *Sedar, Olim, Rabba*, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the New Testament) be celebrated upon this day. As, that on this day, the cloud of Gods Majesty first sate upon his people: *Aaron* and his children first executed their Priest hood: God first solemnly blessed his people: The Princes of his people

people first offered publikely unto God. The first day, wherein fire descended from heaven. The first day of the world, of the Year of Moneths, of the week, &c. All shadowing, that it should be the first and chief holy day of the New Testament. St. Augustine proveth by divers places, and reasons, out of the holy Scripture, that the Fathers, and all the holy Prophets under the Old Testament, did fore-see and know, that our Lords day was shadowed by their eighth day of Circumcision; and that the Sabbath should be changed from the seventh day, to the eighth, or first day of the week. And Junius out of Cyprian saith, that circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead. The Council Foro Julienne affirms, that Isaiah prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament: sure, the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day under the New, was nothing but a fulfilling that which was prefigured and fore-prophesied under the Old Testament.

5. According to their Lords mind, and commandment, and the direction of the holy Ghost (which alway assisted them in their Ministerial Office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the holy Sabbath, upon that seventh day, which is the first day of the week; Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so doe ye also. Every first day of the week, &c. When ye come together, in the Church (being the Lords day)

to eat the Lords Supper, to remember and shew the Lords death, till he come, &c. In which words note :

1. That the Apostles ordained this day to be kept holy : therefore a Divine Institution.

2. That that day is named the first day of the week : therefore not the Jewish seventh, or any other.

3. Every first day of the week : which sheweth a perpetuity.

4. That it was ordained in the Churches of *Galatia*, as well as of *Corinth*, and he setled one uniform order in all the Churches of the Saints: therefore it was universal.

5. That the exercises of this day were Collections for the poor, (which appears by *Act. 2. 42.* and *Justin Martyrs* testimony, *Apol. 2.*) which were gathered in the holy assembly after Prayers, Preaching of the Word, and Administration of the Sacrament ; therefore it was spiritual.

6. That he will have the collection (though necessary) removed against his coming, lest it should hinder his Preaching : but not their holy meeting on the Lords day : for it was the time ordained for the publike worship of the Lord, which argueth a necessity.

And in the same Epistle St. Paul protesteth, that he delivered them none other Ordinance or Doctrine, but *what he had received of the Lord*. Insomuch that he chargeth them, that if any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord. But he wrote unto them, and ordained among them to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very commandment of the Lord. And how can he be
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either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day to be a commandment of the Lord? The Jews confesse this change of the Sabbath, to have been made by the Apostle, *Peter Alphon*, in *Dialog. contra Judæos*, Tit. 12. They are therefore more blind and sottish then the Jews, who prophanely deny it.

At *Troas* likewise *St. Paul*, together with seven of the chief Evangelists of the Church, *Seper, Aristarchus, Secundus, Gaius, Timotheus, Tychicus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the *Lords Supper*.

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word shewed, *1 Cor. 11. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called Disciples, *Acts 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jews and their Profelytes were wont to pray, and there preached unto them, *Acts 16. 12, 13.* So that it is as clear as the Sun, that it was the Christians usual manner to passe over the Jewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth *St. John* call this the *Lords day*, but because it was a day known

to be generally kept holy, to the honour of the Lord *Jesus* (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which St. *John* calleth the *Lords day*; the rather to stir up Christians to a thankful remembrance of their Redemption by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the *Lords day*, because that all the *Sanctification* belonging to this *new world*, is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority then that of Christ and his Apostles: nor the like cause as the new creation of the world, therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and settling of the Church, nothing was done but by the special order and direction of the Apostles, *1 Cor. 11. 34. 1 Cor. 14. 36, 37. Tit. 1. 5. Act. 15. 6, 24.* and the Apostles did nothing but what they had warrant for from Christ, *1 Cor. 11. 23.*

To sanctifie then the Sabbath on the seventh day, is not a Ceremonial law abrogated: but the Moral and perpetual Law of God perfected. So that the same perpetual commandment, which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds Christians to solemnize the Sabbath on this seventh day, in memorial of the *Worlds Redemption*: for the fourth Commandment being a Moral Law, requireth a *seventh day* to be kept holy for ever. And the morality of this, as of the rest of the Commandments, is more religiously to be kept of us under the Gospel, then of the Jews under the Law, by how much we (in Baptism) have

have made a more special Covenant with God; to keep his Commandments: and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit, to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is Moral and perpetual, may plainly appear by these reasons:

Ten reasons demonstrating the Commandment of the Sabbath to be Moral.

1. **B**ECAUSE all the reasons of this Commandment are moral and perpetual: And God hath bound us to the obedience of this Commandment, with more forcible reasons then to any of the the rest. First, because he did foresee, that irreligious men would either more *carelessly* neglect, or more *boldly* break this Commandment then any other. Secondly, because, that in the practice of this commandment, the keeping of all the other consisteth: which makes God so often complain, that all his worship is *neglected* or *overthrown*, when the Sabbath, is either neglected or transgressed. It would make a man amazed (saith Mr. Calvin) to consider how oft, and with what zeal and protestation, God requireth all (that will be his people) to sanctifie the seventh day: yea, how the God of mercy mercilessly punisheth the breach of this Commandment with cruell death: as though it were the sum of his whole honour and service.

And it is certain, That he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandments, so he may do it without discredit of his reputation, or danger of mans law. Therefore God placed this

commandment in the midst of the two Tables, because the keeping of it is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all religion, and good disciplining in the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of religion, and that *Peace and Order* which God will have to be kept in his Church? The *Sabbath day* is Gods *Market day* for the weeks provision, wherein he will have us to come unto him, and buy of him without silver or money the *bread of Angels*, and *water of life*, the wine of the *Sacraments*, and milk of the *Word* to feed our souls; *tried gold* to enrich our Faith: precious *Eye-salve* to heal our spirituall blindness: and the *white raiment* of Christs righteousness, to cover our filthy nakedness. He is not far from true piety, who makes conscience to keep the Sabbath day: but he who can dispence, with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true religion meaneth. For, of this commandment may that speech of St. James be verified; *He that faileth in one, is guilty of all*. Seeing therefore that God hath fenced this commandment with so many morall reasons, it is evident, that the commandment it self is morall.

2. Because it was commanded of GOD to Adam in his innocency: whilst (holding his happynesse, not by faith in Christs merits, but by obedience to Gods law) he needed no ceremony, shadowing the redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an essential part of Gods worship, ejoynd unto man, when there was
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but one condition of all men: And if it was necessary for our first parents to have a Sabbath day, to serve God in their perfection: much more need their posterity to keep the Sabbath in the state of their corruption. And seeing God himself kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the commandments which God spake with his own mouth, and twice wrote with his *own fingers* in Tables of stone, to signifie their authority and perpetuity. All that God wrote, were morall and perpetuall commandments, and those are reckoned ten in number. If this were now but an abrogated ceremony, then there were but *nine commandments*. The ceremoniall that were to be abrogated by Christ, were written all by *Moses*: but this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where no Ceremoniall Law was put to shew that they should be the perpetuall rules of the Church, yet such as none could perfectly fulfill and keep, but only Christ.

4. Because Christ professeth, *that he came not to destroy the morall Law*: and that the least of them should not be abrogated in his Kingdom of the New Testament: Insomuch that *whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of heaven*: that is, he should have no place in his Church. Now the morall Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem*, about 42. years after his Resurrection. By which time all the Mosaical Ceremonies

remonies (except eating of bloud, and things strangled) were by a publike decree of all the Apostles quite abolished & abrogated in Christian Churches. And therefore Christ admonished his Disciples, *to pray that their flight be not in the winter, nor on the Sabbath day.* Nor in the winter, for that (by reason of the foulness of the wayes and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toying to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now if the sanctifying of the Sabbath on this day had been but ceremoniall, it had been no grief to have fled on this day, no more then on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to flye on the Sabbath day, and therefore wisheth his to pray unto God, to prevent such an occasion: he plainly demonstrates, that the observation of the Sabbath is no abrogated ceremony, but a morall commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, *St. John* will tell you that it was on the *Lords day*, *Apoc. I. 10.* if you will know on what day of the week that was, *St. Paul* will tell you, that it was on *every first day of the week*, *1 Cor. 16. 1.*

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the wars began) warned by an Oracle all the Christians in *Jerusalem* to depart thence, and to go to *Pella*, a little Town beyond *Jordan*: and so to escape the wrath of God, that should fall upon the City and Nation. If then a Christian

stian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnal sports, or servile labour? And seeing the destruction of *Jerusalem* was both a Type and an assurance of the destruction of the World: who seeth not but that the holy Sabbath must continue till the very end of the world?

5. Because that all the Ceremonial Law was enjoined to the Jews only, and not to the Gentiles: but this Commandment of the holy *Sabbath*, (as *Matrimony*) was instituted of God in the state of innocency: when there was but one state of all men, and therefore enjoined to the Gentiles as well as to the Jews. So that all Magistrates and Housholders were commanded to constrain *all Strangers* (as well as their own *subjects and family*) to observe the *holy Sabbath*, as appears by the fourth Commandment, and practice of *Nehemiah*. All the Ceremonies were a *partition-wall* to separate Jews and Gentiles. But seeing the Gentiles are bound to keep this Commandment as well as the Jews, it is evident that it is no Jewish Ceremony: And seeing the same Authority is for the Sabbath that is for Marriage; a man may as well say, that Marriage is but a Ceremonial Law, as the Sabbath. And remember that where Marriage is termed but once the Covenant of God, because instituted by God in the beginning: So the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the same beginning, both of time, state, and perpetuity: therefore not Ceremonial.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingness of good men, to sanctifie sincerely the Sabbath, sufficiently demonstrateth, that the Commandment of the Sabbath is spiritual and moral.

7. Because that as God by a perpetual decree made the Sun, the Moon, and other lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for *signs*, and for *seasons*, and for *days*, and for *years* : so he ordained in the Church on earth, the holy Sabbath to be not only the appointed season for his solemn worship, but also the perpetual rule and measure of time : So that as seven dayes make a week, four weeks a month, twelve moneths a year : so seven years make a Sabbath of years, seven Sabbaths of years a Jubilee, or 80. Jubilees, or 4000. years, or after *Ezechiel*, 4000. Cubits, the whole time of the Old Testament, till Christ by his Baptism, and Preaching, began the state of the New Testament. Neither can I here passe over without admiration, how the Sacrament of Circumcision continued in the Church 39. Jubilees from *Abraham* to whom it was first given, unto the Baptism of Christ in *Jordan* : which was just so many Jubilees (after *Bucholcerus* accompt) as the world had continued before from *Adam* to the birth of *Abraham*. *Moses* began his Ministry on the 80 year of his age. *Christ* enters upon his Office in the 80 Jubilee of the Worlds age. *Joseph* was 30. years old when he began to rule over *Egypt*, *Gen.* 40. 46. and the Levites began to serve in the Tabernacle at 30. years old. So Christ likewise, to answer the figures, began his Ministry in the 30. Jubilee of *Moses*, and when he began to be
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thirty years of age, *Luke* 3. 23. in the midst of *Daniels* last week: and so (continuing his Ministry on earth three years and a half) finished our Redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great alterations, and strange accidents which fell out in the Church, came to passe either in a *Sabbatical* year, or in a year of *Jubilee*. For example:

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the World, contain so many years as the World did weeks of years unto that time: and so many weeks of years as the World had lasted Jubilees. *Daniels* seventy weeks of years, contained four hundred and ninety single years; the World before that time, 490. weeks of Sabbaths of years. *Daniels* period 70. weeks, the Worlds 70. Jubilees. So that to comfort the Church for their 70. years Captivity, which they had now (according to *Jeremies* prophesie) endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70. weeks, or Sabbaths of years, that is 70. times 7. years, or 490. years, their eternal Redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the Captivity of *Babylon*. This period of *Daniel* containing 70. Sabbaths, or 10. Jubilees of years, began at the first liberty granted the Jews by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned *Ezech.* 1. 1. and ends justly at the time that Christ dyed upon the Crosse. From the death of Christ, or the last end of *Daniels* weeks, to the seventy and one year of Christ, the World is measured by seven Seals, or seven Sabbaths of years, making one compleat Jubilee. From the end of those seven Seals, the World is measu-

measured to her end by seven *Trumpets*, each containing 245. years (as some conjecture, about 440. years hence the truth will appear:) *Enoch* the seventh from *Adam*, having lived so many years as there are dayes in the year, 365. was translated of God in a *Sabbatical* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbatical* year of the World, 2373 and in the 777. year since the flood (after *Broughtons* computation) is saved, as a new *Noah* in a Reed Ark, and liveth a builder of the Church, so long as *Noah* was building the Ark 120 years. The promise was made to *Abraham* in a *Sabbatical* year, being the 2023 of the World. The sixth year of *Ioshua*, being 2500. years from the Creation of the World, wherein the land was possessed and divided among the children of *Israel*, was a *Sabbatical* year, and the 50. Jubilee from the Creation of the World. At this year *Moses* begins his Jubilee, by which (as with a chain of thirty links) he tyeth the parting of *Canaans* possession to the Israelites by *Ioshua*, to the opening of the Kingdom of Heaven to all Beleevers by *Jesus* : And so carrieth the Church of the Jews by a joyful stream of Jubilees, from the Type to the Substance, from *Canaan* to Heaven, from *Ioshua* to *Jesus* : for Christ at the end of *Moses* thirty Jubilees, and the beginning of the 30. year of his age, at his Baptism openeth heaven, and gives the clearest vision of the blessed Trinity, that was seen since the world began. And by the silver Trumpet of his Gospel, proclaims according to the Prophecie of *Esay*, eternal Redemption to all that repent, and beleeve in him.

And the year of our Saviour Christs birth, being the 3948. of the world, was at the end of a Sab-

a Sabbatical year : and the 564. septenary of the world. *Moses* maketh the common age of all men to be ten times seven, *Psalms* 90 and every seventh year commonly produceth some notable change or accident in mans life; and no wonder, for as *Hippocrates* affirmeth, that a childe in his mothers wombe, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth : which is alwayes either the ninth, or seventh month. At seven years old, the childe casts his teeth, and receives new. And every seventh year after, there is some alteration or change in mans life; especially at nine times seven, the *Climacterick* year, which by experience is found to have been fatall to many of those learned men, who have been the chiefest lights of the world. And if they escaped that year yet most of them have departed this life in a septenary year. *Lamech* dyed in the year of his life, 777. *Methusalem*, the longest liver of the sons of men, dyed when he began to enter his 970. year. *Abraham* dyed when he had lived 25. times 7 years. *Jacob*, when he had lived 21. times seven years. *David*, after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born : So did the Maiden Queen *Elizabeth*, of blessed and never dying memory, who came into this world, the Eve of the Nativity of the blessed *Virgin Mary* : and went out of this world, on the Eve of the Annunciation of the *Virgin Mary*. *Hippocrates* dyed in his 15. septenary. *Hierome* and *Isocrates*, in their 13. *Plinie*, *Bar-tolus*, and *Cesar*, in their 8. septenary. And *Johannes de temporibus*, who lived 361. years, died in the 53. septenary of his life. The like might

might be observed of innumerable others. And indeed, the whole life of a man is measured by the *Sabbath*: For how many years soever a man liveth here, yet his life is but a life of *seven dayes* multiplied: so that in the number of 7. there is a mysticall perfection, which our understanding cannot attain unto.

All which divine disposition of admirable things, so oft by *sevens* call upon us to a continuall meditation of the blessed *Seventh-day-Sabbath*, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and blesse, in the life to come.

By the consideration whereof, any man that looketh into the *holy History*, may easily perceive, that the whole course of the world is drawn and guided by a certain chain of *Gods Providence*, disposing all things in *number, measure, & weight*. All times are therefore measured by the *Sabbath*, so that time and the Sabbath can never be separated: And the Angel swears, that this measuring of time shall continue till that time shall be no more: And as the Sabbath had his first institution in the first Book of the Scriptures, so hath it its confirmation in the last: And as this Book doth authorize this day: so this day graceth the Book: in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the Lords day. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the holy Sabbath, (Times mere-rod) out of the Church: seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church by an universall

versall consent, ever since the Apostles time, have still held the commandment of the Sabbath to be the mortal and perpetuall Law of God, and keeping of the Sabbath on the first day of the week to be the institution of Christ and his Apostles.

The Synod, called *Synodus Coloniensis*, saith, that the Lords day hath been famous in the Church ever since the Apostles time, *Ignatius Bishop of Antioch* living in *S. Johns* time, saith, *Let every on that loveth Christ, keep holy the Lords day, renewed by his Resurrection, which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ.* *Justin Martyr*, who lived not long after him, sheweth how the Christians kept their Sabbath on the Lords day, as we do. *Origen*, who lived about 180. years after Christ, shews the reason why the Sabbath is translated to the Lords day. *Augustine* saith, *That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illo capit habere festivitatem suam, and by Christ it was first ordained to be kept holy.* And in another place, *That the Apostles appointed the Lords day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.*

As therefore *David* said of the City of God, so may I say of the Lords day, *Glorious things are spoken of the day of the Lord*: for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it Light was drawn out of Darknesse. In it the Law was given on mount *Sinai*. In it the Lord rose from death to life. In it the Saints came out of their graves, assuring that on it Christians should rise to newnesse

ness of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the seven Trumpets have blown, the cursed *Iericho* of this world shall fall, and our true *Iesus* shall give us the promised possession of the heavenly *Canaan*.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read *Eusebius Ecclesiastical History*, lib. 4. cap. 23. *Tertulian*, lib. de Idololatria, cap. 14. *Chrys.* Serm. 5. de resurrectione. *Constitut. Apost.* lib. 7. cap. 37. *Cyril in Iohan.* lib. 12. cap. 58. Of this judgement are all the sound new Writers: see *Fox* on the *Apoc.* 1. 10. *Bucer.* in *Mat.* 12. 11. *Gualt.* in *Malach.* 3. *Hom.* 23. *Fulk* on the *Rhemish Testament*, *Apoc.* 1. 10. *Chem.* Exam. Con. Trid. part. 4. de diebus festis. *Wolph.* Chronol. lib. 2. cap. 1. *Armin. Thes.* in 4. præcept. and innumerable others. Learned *Iunius* shall speak for all: *Quamobrem cum dies dominicus, &c.* Wherefore seeing the Lords day is both by the fact of Christ (viz. his Resurrection and often appearing to his Disciples upon that day) by the example and institution of the Apostles, and by the continuall practice of the antient Church, and by the testimony of the Scripture, observed and substituted into the place of the Iewish Sabbath; Inepre faciunt, they do foolishly, who say, that the observation of the Lords day is of Tradition, and not from the Scripture, that by this means they might establish the traditions of men. And again, The cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation, Non humana traditione, sed Christi ipsius observatione & instituto: Not by the tradition of man, but by the observation and

and appointment of Christ, who both on the day of his Resurrection, and on every eighth day after, unto his Ascension into heaven, did appear unto his Disciples, and came into their Assemblies.

9. Because that the Lord himself expounded the end of the Sabbath to be a sign and document for ever, betwixt him and his people, that he is Iehovah by whom they are sanctified: and therefore must only of them be worshipped: and upon the pain of death, charged his people for ever to keep this memorial unviolated. But this end is moral and perpetual: Therefore the Sabbath is moral and perpetual. What God hath perpetually sanctified, let no man ever presume to make common or prophane. Upon this ground it is, that the Commandment terms this day the Sabbath of the Lord thy God. And God himself calls it his Holy day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and Holy Dayes to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour. So doth Leviticus 23. 3, 37, 38, &c. and Ezech. 20. 20. Nehem. 9. 14. The Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God only, Matth. 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of Jeroboams greatest sins, That he ordained a feast from the device of his own heart, 1 King. 12. 33. And God threatneth to visit Israel for keeping the dayes of Baalim. that is, of Lords, as Papists do of Saints, Hosea 2. 13. but saith that such forget him. And so indeed none are lesse carefull in keeping the Lords Sabbath,

Sabbath, then they who are most superstitious observers of mens holy dayes. The Church of Rome therefore commits grosse Idolatry.

First, In taking upon her to ordain Sabbath, which belongs only unto the Lord of the Sabbath to do.

Secondly, In dedicating those holy dayes to the honour of creatures, which in effect is to make them sanctifying Gods.

Thirdly, In tying to these dayes Gods worship, prayers, fasting and merit.

Fourthly, In exacting on these dayes of *mens invention*, a greater measure of solemnity and sanctification then upon the *Lords* day, which is Gods commandment; which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts; and only retains a few holy dayes to the honour of God alone, and easing of servants, *Deut. 5. 14* though long custome forceth to use the old names for civill distinction, as *Luke* used the prophane names of *Castor* and *Pollux*, *Acts 28. 11*. And Christians of *Fortunarius*, *1 Cor. 16. 17*. *Mercurius*, *Rom. 16. 14*. and Jews of *Mardocheus* day, *2 Mach. 15. 37*.
 10. Lastly, the examples of Gods judgments on Sabbath breakers, may sufficiently deal unto them, whose hearts are not seared, how wrathfully almighty God is displeased with them who are wilfull prophaners of the Lords day.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man, who (of a presumptuous mind) would openly goe to gather sticks on the Sabbath day. The fact was small; True, but his sin was the greater, that (for so small an occasion)

n) would presume to break so great a commandment.

Nicanor offering to fight against the Jews on the Sabbath day, was slain himself, and 35000 of his men.

A Husband-man grinding corn upon the Lords day, had his Meal burned to ashes.

Another carrying Corn on this day, had his Barn, and all his corn therein, burnt with fire from heaven the next night after.

Also, a certain noble man (prophaning the Sabbath usually in hunting) had a childe by his wife with a head like a dog, and with ears and chaps crying like a hound.

A covetous Flax-wife at *Kinstate* in *France*, Anno 1559. using with her maids to work at her trade on the Lords day, it seemed unto them that fire issued out of the flax, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a childe in the cradle was taken out of the fire alive and unburnt.

On the 13. of *January*, An. 1582. being the Lords day, the scaffolds fell in *Paris Garden*, under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such who take more pleasure on the Lords day to be in Theater beholding carnal sports, then to be in the Church, serving God with the spirituall works of Piety.

Many fearfull examples of Gods judgements by fire, have in our dayes been shewed upon divers Towns, where the prophanation of the Lords

Lords day hath been openly countenanced,

Stratford upon Avon was twice on the same day twelve moneth (being the Lords day) almost consumed with fire: chiefly for prophaning the Lords Sabbaths, and for contemning his word in the mouth of his faithfull Ministers.

Teuerton in Devonshire, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy judgement on the Town, for their horrible prophanaion of the Lords day, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of *April, An.Döm. 1598.* God (in lesse then half an hour) consumed, with a sudden and fearfull fire, the whole Town except only the Church, the Court-house, and the Alms-houses, or a few poor peoples dwellings, where a man might have seen four hundred dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this book, on the 5 of *August, Anno 1612* (14 years since the former fire) the whole Town was again fired, and consumed, except some thirty houses of poor people, with the School-houses, and Alm-houses. They are blinde, who see not in this the finger of God. God grant them grace, when it is next built, to change their Market day, and to remove all occasions of prophaning the Lords day. Let other Towns remember the Tower of *Siloe, Luk. 13. 4.* and take warning by their neighbours chastisements; fear Gods threatnings, *Jer. 17. 7.* and believe Gods Prophets, if they will prosper, *1 Chron. 20. 20.*

Many other examples of Gods Judgements might

might be alleadged : but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day, proceed in thy prophanation : it may be the Lord will make thee the next example, to teach others to keep his Sabbaths better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressors of his Sabbaths at the last day.

Thus we have proved, That the commandment of the Sabbath is morall, and that the change of it from the seventh to the first day of the week, was instituted by the authority of Christ & his Apostles. But as in promulgating of the Law divers ceremonies peculiar to the Jews, were annexed, the rather, to binde that people to the more carefull performance thereof; as to the first commandment, *their deliverance from Egypt*, shadowing *their redemption from hell* : to the fifth Commandment, *length of dayes in Canaan*, typing *eternal life in heaven* : to the sixth Commandment, *abstinence from bloud and things strangled*, figuring the care to abstain from all kinde of murther : and to the whole Law, the ceremony of *Parchment-lace*, putting them in minde to keep within the limits of the Law. So likewise to the fourth Commandment were added some ceremonies which peculiarly belonged to the Jews, and to no other people : as first, the double sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience then on the week dayes. Secondly, the rigid and strict ceasing from making of fire, dressing of meat, and all bodily labour, both remembering them of their full deliverance by *Moses*, conduct from the

fiery furnace, and slavery of *Egypt* upon that day: as also shadowing unto them the eternall redemption of our souls from hell by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the Jews that Christ by his death, and resting on their Sabbath in the grave, should bring them rest and ease from the burthen and yoke of the Legall ceremonies, *which neither they nor their fathers were able to bear*, *Act. 15. 10. Col. 2. 16, 17.* And howsoever in Paradise before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an argument of perfection: yet after the fall, it became ceremoniall and subject to change in respect of the restauration by Christ; as Mans life before the fall, being immortall, became afterwards mortall; and nakednesse being an ornamente before, became afterwards a shame: and marriage became a tpye of the mystical union betwixt Christ and his Church, *Ephes. 5.* And to fulfill the ceremonies (added for the Jews sake unto the Sabbath) Christ at his death rested in the grave all the Jews Sabbath day; and by that rest fulfilled all those ceremoniall necessities. Now, as the ceasing of the ceremonies annexed to the 1. 5. and 6. commandments, and to marriage did not abolish those Commandments, and Marriage; nor cause them to cease from being the perpetuall rules of Gods worship, and mans righteousness: no more did the abrogating of the ceremonies annexed to the Sabbath, abolish the morality of the commandment of the Sabbath; so that though the ceremonies be all abolished, by the accessse of the substance, and the shadow over-shadowed by the

the body, (which is Christ) yet the holy rest (which was commanded and kept, before either the Jews were a people, or those ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, whereby all the posterity of *Adam* are bound to rest from their ordinary businesse, that they may wholly spend every seventh day in the solemn worship, and only service of God their Creator and Redeemer; but in the substance of the fourth Commandment there is not found one word of any ceremony.

The chief objections against the morality of the Sabbath, are three.

1. That of *Paul* to the *Galatians*, *Ye observe dayes, and moneths, and times, and years, &c.* But there the Apostle condemnes not the morall Sabbath, (which we call the Lords day, and which he himself ordained according to Christs Commandment, in the same Churches of *Galatia* and *Corinth*, and kept himself in other Churches) but he speaks of the Jewish dayes, and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth *shadows of things to come*, abolished now by Christ the body; and in the Law are called Sabbaths; but distinguished from the morall Sabbath.

2. That of *Paul* to the *Colossians*, *Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new moon, or of the Sabbath dayes.* But here the Apostle meaneth the Jewish Ceremoniall Sabbaths, not the Christian Lords day, as before.

3. That of the same Apostle to the *Romans*, *This man esteemeth one day above another day; and another counteth every day alike, &c.*

But *St. Paul* makes no such account : for the question there is not between Jew and Gentiles, but between the stronger and weaker Christians. The stronger esteemed one day above another, as appears in that there was a day both commanded and received in the Church, every where known and honored by the name of the Lords day. And therefore *Paul* saith here, that he that observed this day, observed it unto the Lord. The observation whereof, because of the change of the Jewish seventh day, some weak Christians (as many now adayes) thought not so necessary : so that if men (because the Jewish day is abrogated) will not honour and keep holy the Lords day, but count it like other dayes : it is an argument (saith the Apostle) of their weaknesse, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords day.

NOW the sanctifying of the Sabbath consists in two things. First, In resting from all servile and common businesse, pertaining to our natural life. Secondly, In consecrating that rest wholly to the service of God, and the use of those holy means, which belong to our spirituall life.

For the first.

I. The servile and common works from which we are to cease, are generally all civill works, from the least to the greatest.

More particularly :

First, From all the works of our calling, though

though it were reaping in the time of harvest.

Secondly, From carrying burthens, as Carriers do: or riding abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man: God gives them that day a rest, and he that without necessity deprives them of their rest on the Lords day: the groans of the poor tyred beasts shall in the day of the Lord rise up in judgement against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering of themselves, like *Jezebels*, doing the devils work upon Gods day.

Thirdly, From keeping of Fairs or Markets, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any books or Sciences, but the holy Scriptures, and Divinity. For our study must be *to be ravished in Spirit on the Lords day*. In a word, thou must on that day cease in thy calling to do thy work, that the Lord, by his calling, may do his work in thee. For whatsoever is gotten by common work on this day, shall never be blessed of the Lord: but it will prove like *Achans* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as thieves, who bought and sold in his Temple (which was but a Ceremony shortly to be abrogated) is it to be thought, That he will ever suffer those to escape unpunished, who (contrary to his commandment) buy and sell on the Sabbath day, which is his perpetuall Law: Christ calleth such sa-

crilegious theeves : and as well may they steal the Communion cup from the Lords Table, as steal from God the chiefeſt part of the Lords day, to conſume it in their own luſts. Such ſhall one day finde the judgements of God heavier then the opinions of man.

Fifthly, from all recreations, and ſports, which at other times are lawfull : for if lawfull works be forbidden on this day, much more lawfull ſports, which do more ſteal away our affection from the contemplation of heavenly things, then any bodily work or labour. Neither can there be unto a man (that delighteth in the Lord) any greater delight or recreation, then *the ſanctifying of the Lords day*. For can there be any greater joy for a perſon condemned, then to come to his Princes houſe to have his pardon ſealed ? for one that is deadly ſick, to come to a Phyſician that can cure him ? or for a prodigall childe that fed on the huſks of ſwine, to be admitted to eat the bread of Life at his fathers table ? or for him who fears for ſin the tidings of death, to come to hear from God the aſſurance of eternal life ? If thou wilt allow thy ſelf, or thy ſervant recreation, allow it in the ſix dayes which are thine : not on the Lords day, which is neither thine nor theirs. No bodily recreation therefore is to be uſed on this day : but ſo farre as it may help the ſoul to do more cheerfully the ſervice of the Lord.

Sixthly, From groſſe feeding, liberall drinking of wine, too ſtrong drink, which may make us either drowſie, or unapt to ſerve God with our hearts and mindes.

Seventhly, From all talking about worldly things, which hindereth the ſanctifying of the Sabbath, more then working, ſeeing one may
work

work alone, but cannot talk but with others. He that keepeth the Sabbath only by resting from his ordinary work; keeps it but as a beast. But rest on this day, is so far commanded to Christians, as it is an help to sanctification: and labour so far forbidden, as it is an impediment to the outward and inward worship of God.

If then those recreations, which are lawfull at other times, are on the Sabbath not allowed; much more those that are altogether at all times unlawfull. Who without mourning can indure to see Christians keep the Lords day, as if they celebrated a feast rather to *Bacchus*, then to the honour of the Lord Jesus, the Saviour and Redeemer of the world? For having served God but an hour in outward shew, they spend the rest of the Lords day in *sitting down to eat and drink, and rising up to play*. First, balasting their bellies with eating and drinking, and then feeding their lusts with playing and dancing. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed. In so much that *Augustine* affirmeth, that it was better to plow, then to dance upon the Sabbath day.

Now in the name of Almighty God (who rested, having created heaven and earth) and of his eternall Sonne Jesus, the Redeemer of his Church, who shall shortly come, on the dreadful day of Doom, to judge all men according to the obedience which they have shewed to his Commandments: I require thee who readeest these words, as thou wilt answer before the face of *Christ* and all his holy *Angels* at that day, that thou better weigh and consider whether *Dancing, Stage-playing, Masking, Carding,*

Dicing, Tabling, Chesse-playing, Bowling, Shooting, Bear-baiting, Carowsing, Tipling, and such other fooleries of Robin-hood, morice-dances, wakes, and May games, be exercises that God will blesse and allow on the Sabbath-day. And seeing no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God; how darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on it to thy use? hear this, and tremble at this, O prophane youth of a prophane age!

O heart all frozen; and void of the feeling of the grace of God, that having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! yet canst not find in thy corrupt and irreligious heart, to spend in thy masters service that one day of the week, which he had reserved for his own praise and worship. Let men in defence of their prophaneesse object what they will, and answer what the devill puts in their mouths, yet I would wish them to remember that seeing it is an ancient tradition in the Church, that the Lords second coming shall be upon the Lords day, how little joy they should have to be overtaken in those carnall sports, to please themselves: when their Master should finde them in spirituall exercises serving him. The profanest wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, That whilst they thus dance on the Lords day (contrary to
the

the Lords commandment) they do but dance about the pits brink, and they know not which of them shall fall first therein. Whereinto being once fallen, without repentance, no greatness can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods Commandments cannot deter thee, nor Gods word advise thee, I say no more, but what St. John said before me, *He which is filthy, let him be filthy still.*

For the second.

2. The consecration of the Sabbathis rest consists in performing three sorts of duties : First, before ; Secondly, at : Thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercise : are,

1. To give over working betime on the Eve, that thy body may be the more refreshed, and thy minde the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tyred with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith unto his Church, for your souls instruction, you cannot hold up your heads for sleeping : to the dishonour of God, the offence of the Church, and the shame of your selves : therefore the Lord commands us not only to keep holy, but also to remember aforehand the Sabbath day, to keep it holy, by preparing our hearts, and removing all businesse that might hinder us to consecrate it as a glorious day unto the Lord. Therefore whereas

the Lord in the other commandments doth but bid or forbid, he doth both in this commandment, and that with a speciall memorandum. As if a Master should charge his servant to look well unto ten things of great trust, but to have a more speciall care to remember one of those ten, for divers weighty reasons: should not a faithfull servant that loves his Master, shew a more speciall care unto that thing above all other businesse?

Thus *Moses* taught the people over night to remember the Sabbath: and it was an holy custome among our forefathers, when at the ringing to prayer on the Eve before, the husbandman would give over his labour in the field, and the Tradesman his work in the shop, and go to evening prayer in the Church, to prepare their souls, that their mindes might more cheerfully attend Gods worship on the Sabbath day.

2. To possesse that night thy vessel in holinesse and honour: that thou mayest present thy soul more purely in the sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesse: For there is no master to serve, so good as God; and in the end, no work shall be better rewarded then his service.

4. When thou art up, consider with thy self what an impure sinner thou art, and into what an holy place thou goest to appear, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy

thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past; confesse them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. Renew thy vowes to walk more conscientiously, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayest have grace to hear the word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soul: which thou mayest do in this or the like sort.

A Morning Prayer for the Sabbath day.

O Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deep: there can be no better thing then to praise thy name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day: For it is thy will and commandment that we should sanctifie this day in thy service and praise: and in the thankfull remembrance, as of the creation of the world by the power of thy word: so of the redemption of mankind by the death of thy Sonne: Thine (O Lord) I confesse, is greatness, and power, and glory, and victory, and prayer: for all that is in heaven and earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou reignest over all, and

in thine hand is power and strength, and in thine hand it is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious name, that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger and displeasure, thou notwithstanding, of thy favour and goodnesse (passing by my prophanenesse and infirmities) hast vouchsafed to adde this Sabbath again into the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son, (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, cleanse my soul from those filthy sins, with the bloud of thy most pure and undefiled *Lamb, which taketh away the sinnes of the world:* And let thy holy Spirit more and more subdue my corruptions, that I may be renewed after thine own image, to serve thee in newnesse of life, and holinesse of conversation. And as of thy mercy thou hast brought me to the beginning of this blessed day, so I beseech thee make it a day of reconciliation betwixt my sinful soul and thy divine Majesty. Give me grace to make it a day of repentance unto thee, that thy Goodnesse may seal it to be a day of pardon unto me: and that I may remember that the keeping holy of this day, is a Commandment which thine own finger hath written: That on this day I may meditate on the glorious works of our Creation and Redemption, and learn how to know and to keep all the rest of thy holy Laws and Commandments. And when anon I shall with the rest of the holy Assembly, appear before thy presence in thy house, to offer unto thee our morning sacrifice of
praise

praise and prayer, and to hear what thy Spirit, by the Preaching of thy Word, shall speak unto thy Servant, O let not my sins stand as a cloud to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed fall upon bad ground: O let not my heart be like the *high-way*, which through hardnesse and want of true understanding, receives not the Seed, till the evil one cometh, and catcheth it away: nor like to the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for thy Gospels sake: nor like the thorny ground, which by the cares of this world, and the deceitfulnesse of riches, choketh the world which it heareth, and makes it altogether unfruitful: but that like unto the good ground, I may hear thy word with an honest and good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *door of utterance*, unto thy faithful servant, whom thou hast sent unto us, to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God, that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgements, as when he comforteth me with thy mercies, and that I may have him in *singular love for his works sake*; because he watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with
come.

comelineſſe and reverence, as in thy preſence, and in the ſight of thy holy Angels. Keep me from drowſineſſe and ſleeping, and from all wandring thoughts, and worldly imaginations: ſanctifie my memory, that it may be apt to receive, and firm to remember thoſe good and profitable doctrines which ſhall be taught unto us out of thy word: And that through the aſſiſtance of thy holy Spirit I may put the ſame leſſons in practice for my direction in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy Name. And that this day, which godleſſe and prophane perſons ſpend in their own luſts and pleaſures, I (as one of thy obedient ſervants) may make my chief delight to conſecrate it to thy glory and honour, not doing mine own wayes, nor ſeeking mine own will, nor ſpeaking a vain word; but that ceaſing from the works of ſin, as well as from the works of mine ordinary calling, I may through thy bleſſing feel in my heart the beginning of that *eternal Sabbath*, which in unſpeakable joy and glory I ſhall celebrate with thy Saints and Angels, to thy praife and worſhip in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jeſus; in that form of prayer which he hath taught me, *Our father which art, &c.*

Having thus in private prepared thy own ſoul, if thou haſt the charge of a Family, call all thy Houſhold together, read a Chapter, and pray as in the week dayes: but remember ſo to diſpatch theſe private preparations and duties, as that thou and thy Family may be in the Church before the beginning of prayers: elſe your private exerciſes are rather an hinderance then a preparation. And as thou (and thy houſhold) do go in all reverence towards the Church, let every one meditate thus with himſelf.

Things

Things to be meditated as thou goest to the Church.

1. **T**HAT thou art going to the Court of the Lord, and to speak with the great God by prayer, and to hear his Majesty speak unto thee by his Word, and to receive his blessing on thy soul, and thy honest labour, in the six dayes last past.

2. Say with thy self by the way; *As the Hart brayeth for the rivers of waters, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? For a day in thy courts is better then a thousand other where. I had rather be a door-keeper in the house of my God, then to dwell in the tabernacles of wickedness. Therefore will I come into thine house in the multitude of thy mercies, and in thy fear will I worship toward thy holy temple.*

3. As thou entrest into the Church, say, *How fearful is this place? This is none other but the house of God, this is the gate of heaven. Surely, the Lord is in this place indeed: God is in this people indeed. And prostrating with thy face downward, being come to thy place say, O Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thine house all the dayes of my life, to behold thy beauty, and to visit thy temple: Therefore will I offer in thy tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry, have mercy also upon me, and hear me. Doublesse kindnesse and mercy shall follow me all the dayes of my life, and I shall remain a long season in the house*

house of the Lord. And this is that preparation or looking to our feet, whereto *Solomon* adviseth us before we enter into the house of God.

The second sort of duties which are to be performed at the time of the holy Assembly.

When prayers begin, lay aside thine own private meditations; and let thy heart joyn with the Minister and the whole Church, as being *on body of Christ*; and because that God is the God of order, he will have all things to be done in the Church, with *one heart and accord*; and the exercises of the Church are common and publike. It is therefore an ignorant pride for a man to think his own private prayers more effectuell then the publique prayers of the whole Church. *Solomon* therefore adviseth a man not to be rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies (for the avoiding of scandal, the continuance of charity, and in testimony of thy obedience) conform thy self to the manner of the Church wherein thou livest.

Whilest the preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thy attention, and to keep thee from wandring thoughts: So the eyes of all that were in the Synagogue, are said to be fastened on *Christ* while he preached, and that all the people hanged upon him when they heard him. Remember that thou art there as one of *Christs* disciples, to learn the knowledge of salvation, by the remission of sins, through
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the tender mercy of God, Luke 1. 77.

Be not therefore in the School of Christ, like an idle boy in a grammar school, that often heareth, but never learneth his lesson: and still goeth to school, but profiteth nothing. Thou hatest it in a childe: Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, mark:

1. *The coherence and application of the text.*
2. *The chief sum or scope of the holy Ghost in that text.*
3. *The division or parts of the text.*
4. *The doctrines; and in every doctrine, the proofs, the reasons, and uses thereof.*

A method of all others easiest for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all faithfull pastors, who desire to edifie their people in the knowledge of God, and his true religion.

If the preachers method be too curious or confused, then labour to remember.

1. *How many things be taught which thou knewest not before; and be thankfull.*
2. *What sins be reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*
3. *What vertues be exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God, then by man: and labour not so much to hear the words of the preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is said so often. *Let him that hath an ear, hear what the Spirit speaks to the Church,*

And,

And, Did not our hearts burn within us, while he opened unto us the Scriptures? And thus to hear the Word hath a blessing promised thereto. It is the acceptablest sacrificing of our selves unto God. It is the surest note of Christs Saints; the truest mark of Christs sheep: the apparentest signe of Gods elect: the very bloud, as it were, which uniteth us, to be the spiritual kindred, brethren and sisters of the Son of God. This is the best Art of memory for a good hearer.

When the Sermon is ended,

1. Beware thou depart not like the nine lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an after prayer, and singing of a Psalm: and when the blessing is pronounced, stand up to receive thy part therein, and hear it, as if Christ himself (whose Minister he is) did pronounce the same unto thee: for in this case it is true: *He that heareth you, heareth me*: and the Sabbath day is blessed, because God hath appointed it to be the day wherein by the mouth of his Ministers he will blesse his people which bear his Word, and glorifie his Name. For though the Sabbath day in it self be no more blessed then the other six dayes, yet (because the Lord hath appointed it to holy uses above others) it doth as far excell other dayes of the week, as the consecrated bread which we receive at the Lords table, doth the common bread which we eat at our own table.

2. If it be a communion day, draw near to the Lords table, in the wedding garment of a faithfull and penitent heart, to be partaker of so holy a banquet.

And when Baptisme is to administred, stay
and

and behold it with all reverent attention, that so thou mayest, first shew thy reverence to Gods ordinance: Secondly, that thou mayest the better consider thy own engrafting into the visible body Christs Church: and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of baptism, by his blood and Spirit. Fourthly, that thou mayst assist the Church in praising God for grafting another member into his mysticall body. Fifthly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his resurrection: and so to be humbled for thy wants, and to be thankful for his grace. Sixthly, to shew thy self to be a free man of Christs corporation: having a voice or consent in the admission of others into that holy society.

3. If there be any *collection* for the poor, freely without grudging, bestow thine alms, as God hath blessed thee with ability.

And thus far of the duties to be performed in the holy Assembly.

Now of the third sort of duties after the holy Assembly.

AS thou return'st home, or when thou art entered into thy house, meditate a little upon those things which thou hast heard. And as the clean beasts which chew the cud; so must thou bring again to thy remembrance, that which thou hast heard in the Church: and then kneeling

ing down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a direction to thy life, and a consolation unto thy soul. For till the word be made thus our own, and as it were close hidden in our hearts, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankful manner before prescribed, remember, according to thine ability, to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating holy *Job*, who protested that *he never eat his morsels alone, without the good company of the poor and fatherlesse*; that is the commandement of Christ our Master, *Luk. 14. 23*. Or at least wise, send some part of thy dinner to the poor, who lye sick in the back lane, without any food. For this will bring a blessing upon all thy works and labours, and it will one day more rejoice thy soul, then it doth now refresh his body, when Christ shall say unto thee, *O blessed child of God, I was an hungred, and thou gavest me meat, &c.* And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to my own self.

When dinner is ended, and the Lord praised, call thy family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and rub those good things over their memories again. Then sing a Psalm or more: If time permit, thou mayest teach and examine them in some part of the Catechism, conferring every

every point with the proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory : seeing by experience we find, that in every trade they who are most exercised, are ever best expert. But in any wise, remember to dispose all these private exercises, as that thou mayest be with the first in the holy Congregation at the evening exercise, where behave thy self in the like devotion and reverence, as was prescribed for the holy exercise of the morning.

After evening prayer, and at thy supper behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the year and weather do serve :

1. Walk into the fields, and meditate upon the works of God: for in every creature thou mayst read as in an open book, the wisdom, power, providence, and goodnesse of almighty God. And how that none is able to make all these things in the variety of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.

2. Consider how gracious he is, that made all these things to serve us.

3. Take occasion hereby to stir up both thy self and others to admire and adore his power, wisdom, and goodnesse : and to think what ungrateful wretches we are, if we will not (in all obedience) serve and honour him.

4. If any neighbour be sick or in any heaviness, go to visit him. If any be fallen at variance, help to reconcile them.

To conclude, three sorts of works may lawfully be done on the Sabbath day.

1. Works of Piety, which either directly concern

cern the service of God, though they be performed by bodily labour: as under the law the *Priests* did labour in *killing and dressing the sacrifices*, and burning them on the Altar. And Christians under the Gospel, when they travel far to the places of Gods worship, it is but a *Sabbath dayes journey*, like to that of the *Shunamite*, who travelled from home, to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling: and the Preacher, though he labourerth in the sweat of his brows, to the wearying of his body, yet he doth but a Sabbath dayes work: for the holy end sanctifieth the work, as the *Temple* did the gold, or the *Altar* the gift thereon: or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of *Trumpets* under the Law, or the ringing of Bels under the Gospel.

2. Works of Charity, as to save the life of a man, or of a beast, to fodder, water, and dresse cattel: to make honest provision of meat and drink, to refresh our selves, and to relieve the poor, to visit the sick, to make collections for the poor, and such like.

3. Works of Necessity; not fained, but present and imminent, and such as could not be prevented before, or cannot be deferr'd unto another day. As to resist the invasion of enemies, or the robbery of thieves, to quench the rage of fire, and for Physicians to stanch or let bloud, or to cure any other desperate disease, and for Midwives to help women in labor: Mariners may do their labours, Souldiers being assailed may fight: and Posts may ride for the publike good, and such like. On these or the like occasions a man may lawfully work: yea, and when they are called, they may upon any of those occasions,

er. go out of the Church, and from the holy exercise of the Word and Sacraments: provided always, that they be humbled, that such occasions fall out upon that day and time; and that they take no mony for their pains on that day, but only for their stuff, as in the fear of God, and conscience of his Commandment.

When the time of rest approacheth, retire thyself to some private place: and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in his thoughts, words, and deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like evening sacrifice.

A private Evening prayer for the Lords day.

O *Holy, holy, holy Lord God of Sabbath!* Suffer me who am but dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a *consuming fire*, I acknowledge that I am but *withered stubble*. My *sins are in thy sight*, and Satan *stands at my right hand* to accuse me for them. I come not to excuse, but to judge my self worthy of all those judgements, which thy justice might most justly inflict on me, a wretched creature, for my sins and transgressions; the number of them is so great, the nature of them so grievous, that they make me seem vile in mine own eyes, how much more loathsome in *thy sight*? I confesse they make me so far from being worthy to be called thy *son*, that I am altogether unworthy to have the name of thy meanest servant. And if thou shouldst but recom-

recompense me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of *Dathan's* family, into the bottomlesse pit of hell. For if thou didst not spare the *natural branches*, those Angels of glorious excellency, but hurledst them down from the heavenly habitations, into the pains of hellish darknesse, to be kept unto Damnation, when they sinned but once against thy Majesty; and didst expel our first Parents out of Paradise, when they did but transgresse one of thy Laws; alas, what vengeance may I expect, who have not offended in one sin only, heaping daily sin upon sin, without any true repentance, *drinking iniquity as it were water*, ever powring in, but never powring out any filthinesse; and have transgressed not one, but all thy holy Laws, and Commandments? yea, this present day, which thou hast straightly commanded me to keep holy to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holinesse and chastity of heart, as was fit to meet thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the preaching of thy Word, nor to the administration of thy Sacraments, with that humility, fervence, and devotion that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowfinesse: and when I was awake, my minde was so distracted, and carried away with vain and worldly thoughts, that my soul seemed to be absent and out of the Church, I have not so duly (as I should) meditated with my self, nor conferred with my family, upon those good instructions which we have heard and received out of thy

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thy holy word, by the publike ministry. For default whereof Satan hath stoln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government as they should. Though I knew where many of my poor brethren live in want and necessity, and some in pain, and comfortlesse; yet I have not remembered to relieve the one with my alms, nor the other with consolations: but I have feasted myself, and satisfied my own lusts. I have spent the most part of the day in idle talk, vain sports and exercises. Yea, Lord, I have, &c. And for all these my sins, my conscience cryes guilty, thy Law condemns me, and I am in thy hand, to receive the sentence and curse that is due to the wilfull breach of so holy a commandment. But what if I am by the Law condemned? yet, Lord, thy Gospel assures me, that thy mercy is above all thy works: that thy grace transcends thy Law, and thy goodnesse delighteth there to reigne, where sins do most abound. In the multitude therefore of the mercies and merits of Jesus Christ my Saviour, I beseech thee, O Lord (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive me all those my sins, and all the errors of this day, and of my whole life; and free my soul from that curse and judgment which is due unto me for them. Thou that didst justify the contrite *Publican*, for four words of confession, and receivedst the *Prodigall childe* (when he had spent all the stock of thy grace) into favour upon his repentance; pardon my sins likewise, O Lord,

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and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou, O Lord, reject me, who hast received all *Publicans, harlots, and sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so; for thou art the same God of mercy unto me, that thou wast unto them, & thy *compassions never fail*. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: but exercise thy long sufferance in forbearing thy own creature. I have nothing to present unto thee for a satisfaction, but only those bloody wounds, bitter death and passion, which thy blessed Son my only Saviour hath suffered for me. *Him (in whom only thou art well pleased)* I offer unto thee for all my sins, wherewith thou art displeased. Him my mediator, the request of whose blood, *Speaketh better things then that of Abel*; thy mercy can never gain-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy word, that I may remember thy commandments to keep them, thy judgments to avoid them, and thy sweet promises to relye upon them in time of misery and distress. And now, O Lord, I resigne my self to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that (when this life is ended) I may
with

with all thy Saints and Angels, celebrate an eternal Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly kingdom for evermore. *Amen.*

And then calling thy family together, shut up the Sabbath with the meditations and prayers before prescribed for the family. And the Lord will give thee that night a more sweet and quiet rest then ordinary, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publike.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THe extraordinary Practice of Piety, consists either in fasting or feasting.

First, Of the Practice of Piety in fasting.

There are divers kinds of fasting: First, a constrained fast, as when men either have not food to eat, as in the famine of *Samaria*: or having food, cannot eat it for heaviness or sickness, as it befell them who were in the ship with *St. Paul*. This is rather famine then fasting.

Secondly, a naturall fast, which we undertake physically, for the health of our body.

Thirdly, a civill fast, which the Magistrate enjoyneth for the better maintenance of the Commonwealth, that by using fish as well as flesh, there may be greater plenty of both.

Fourthly, a miraculous fast, as the forty dayes fast of *Moses* and *Elias*, the types, and of Christ the substance. This is rather to be admired, then imitated.

Fifthly, a daily fast, when a man is careful to use the creatures of God with such moderati-

on, that he is not made heavier, but more cheerfull, to serve God, and to do the duties of his calling. This is specially to be observed of Ministers, and Judges.

Sixthly, a religious fast, which a man voluntarily undertakes, to make his body and his soul the fitter to pray more fervently to God, upon some extraordinary occasion. And of this fast only we are to treat. The religious fast is of two sorts, either private or publique.

1. *Of private fast.*

THAT we may rightly perform a private fast, four things are to be observed; first, the Author; secondly, the time and occasion; thirdly, the manner; fourthly, the ends of private fasting.

1. *Of the Author.*

The first that ordained fasting was God himself in *Paradise*: and it was the *first law* that God made, in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his Law without *fasting*, and in his Law commands all his people to fast. So doth our Saviour Christ teach all his *Disciples* under the New Testament likewise. By religious fasting a man comes nearest to the life of *angels*, and to do Gods will on earth, as it is done in heaven. Yea, nature seemeth to teach man this duty, in giving him a little mouth, and a narrow throat: for nature is content with a little, grace with lesse. Neither doth nature and grace agree in any one act better then in this exercise of religious fasting; for it strengthneth the memory, and cleareth the minde, illuminateth the understanding, and bridleth the affections;

affections ; mortifieth the flesh, and preserveth chastity ; preventeth sicknesse, and continueth health ; it delivereth from evils, and procureth all kinde of blessings.

By breaking this fast, the Serpent overthrew the first *Adam*, so that he lost *Paradise* : but by keeping a fast, the second *Adam* vanquished the Serpent, and restored us into heaven. Fasting was she who covered *Noah* safe in the Arke, whom intemperance uncovered, and left stark naked in the vineyard. By fasting *Lot* quenched the flame of *Sodom*, whom drunkennesse scorched with the fire of incest. Religious fasting and talking with God, made *Moses* face to shine before men, when idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It trapt *Elias* in an angelicall coach to heaven ; when voluptuous *Ahab* was sent in a bloody Chariot to hell. It made *Herod* believe that *John Baptist* should live after death by a blessed resurrection ; when after an intemperate life he could promise nothing to himself, but eternall death and destruction.

O divine Ordination of a divine Author ?

2. *Of the time.*

The holy Scripture appoints no time under the New Testament to fast, but leaves it unto Christians own free choyce, Rom. 14. 3. 1 Cor. 4. 7. to fast as occasion should be offered unto them, *Matth.* 9. 15. As when a man becometh an humble and earnest suiter unto God for the pardon of some grosse sin committed, or for the prevention of some sin, whereunto a man feels himself by Satan solicited : or to obtain some speciall blessing which he wants : or to avert some judgement which a man fears, or is already fallen upon himself or others : or lastly, to

subdue his flesh unto his spirit, that he may more cheerfully poure forth his soul unto God by prayer. Upon these occasions a man may fast a day, or longer, as his occasion requires, and the constitution of his body; and other needfull affairs will permit.

3. *Of the manner of a private Fast.*

The true manner of performing a private Fast, consists partly in outward, and partly in inward actions. The outward actions are to abstain, from the time that we fast: First, from all *worldly businesse and labour*, making our fasting day, as it were a Sabbath day, *Lev. 23. 38.* For worldly businesse will distract our mindes from holy devotion.

Secondly, from all *manner of food*, yea, from *bread and water*, so far as health will permit:

1. That so we may acknowledge our own indignity, as being unworthy both of life and all the means for the maintenance thereof.
2. That by afflicting the body, the soul which followeth the constitution thereof, may be the more humbled.
3. That so we may take a godly *revenge* upon our selves, for abusing our liberty in the use of Gods creatures.
4. That by the hunger of our bodies, through want of those earthly things, our souls may learn to hunger more eagerly after spirituall and heavenly food.
5. To put us in minde, that we abstain from food, which is lawfull, so we should much more abstain from *sin*, which is altogether unlawfull.

Thirdly, from *good and costly apparel*; that as the abuse of these puffs us up with pride; so the laying aside their lawfull use may witness our humility; and to this end in ancient times they used (especially in publike fasts)

to put on *sackcloth*, or other course apparell. The equity hereof still remaineth; especially in publike fasts: at what time to come unto the assembly with *starched bands, crisped hair, brave apparell, and decked with flowers or perfumes*, argueth a soul that is neither humbled before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of ordinary sleep*: that thou mayest that way also humble thy body; and that thy soul may watch and pray, to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for worldly gain, how much more shouldst thou do it for the service of God? And if *Ahab* (in imitation of the godly) did in his fast, lye in *sackcloth*, to break his sleep by night; what shall we think of those who on a fasting day will yeeld themselves to sleep in the open Church?

Fifthly, and lastly, from all outward pleasures of our senses. So that as it was not the throat only that sinned, so must not the throat only be punished: and therefore we must endeavour to make our eyes (as at all times, so especially on that day) to fast from beholding vanities: our ears from hearing Mirth, or Musick, but such as may move to mourn: our nostrils from pleasant smells; our tongues from lying, dissembling, and slandering: yea, the use of the Marriage-bed must be omitted in a religious reverence of the Divine Majesty: that so nothing may hinder our true humiliation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things:

1. Repentance. 2. Prayer.

Repentance hath two parts.

1. Penitency for sins past.
2. Amendment of life in time to come.

This penitency doth consist in three things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. *Of the inward insight of sin, and sense of misery.*

This *sense and insight* will be effected in thee : First, by considering thy sins, especially thy grosse sins, according to the circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Majesty of God against whom it was done ; and the rather, because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountiful manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin : how grievously God hath plagued others for the same fault ; and how that no means in heaven or earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction, unlesse thou dost prevent him by speedy and unfained Repentance. Let these and the like considerations, so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears, trickling down thy mournful cheeks. This mourning is the beginning of true fasting ; and therefore oft times put for fasting ; the first and principal part for the whole action.

2. *Of the bewailing of thine own estate.*

Bewail.

Bewailing or lamentation, is the powring out of the inward mourning of the heart, by the outward means of the voice, and tears of the eyes. With such filial earnestnesse and importunity in prayer, is our Heavenly Father well pleased. Nay, when it is the *fruits of his Spirit*, and the effects of our faith, he cannot be displeased with it. For if he heard the moans which extremity wrung from *Ismael and Hagar*; and hears the cry of the young ravens, and roaring of *Lions*; how much rather will he hear the mournfull lamentation which his own children make unto him in their miseries?

3. *Of the humble confession of sins.*

In this action thou must deal plainly with God, and acknowledge *all the sins thou knowest*, not only in general, but also in particular: this hath been the manner of all Gods children in their Fasts: First, because that without confession thou hast no promise of mercy, or forgiveness of sins. Secondly, that so thou mayest acknowledge God to be *just*, and thy self *unrighteous*. Thirdly, that by the numbering of thy sins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art *truly penitent*: for till God hath given thee grace to repent, thou wilt be more ashamed to confesse thy fault, then to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee; for if thou dost acknowledge thy sins, *God is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sins.*

To help thee the better to perform these three parts of Penitence, thou may'st diligently read such Chapters and portions of the holy Scriptures,

tures, as do chiefly concern thy particular sins, that thou mayst see Gods curse and judgements on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part, which is amendment of life, consists : First, in devout Prayer : Secondly, in devout Actions.

This devout Prayer, which we make in time of Fasting, is either deprecation of evil, or craving needful good things.

Deprecation of evil is, when thou beseechest God, for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed ; and to turn from thee those judgements which are due unto thee for thy sins ; and as *Benhadad*, because he heard *that the King of Israel was mercifull*, prostrated himself unto him with a rope about his neck : so because thou knowest that the King of Heaven is mercifull, cast down thy self in his presence, in all true signes of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtlesse thou shalt find him most mercifull.

The *craving of needfull good things*, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the Holy Ghost, so that sin may daily decay, and righteousness more and more increase in thee. Lastly, in desiring a supply of *faith, patience, charity*, and all other graces which thou wantest, and an increase of those which God of his mercy hath bestowed on thee already.

Thus far of Prayer in Fasting.

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The devout actions in Fasting are two: First, avoiding evil. Secondly, doing good.

1. Of avoiding evil.

The abstinence from evil, is that which is chiefly signified by the abstinence from food, &c. and is the cheif end of fasting, as the *Ninevites* very well knew. *A day of fast, and not fasting from sin, the Lord abhorreth.* It is not the vacuity of the stomach, but the purity of the heart that God respecteth. If therefore thou wouldst have God to turn from thee the evil of affliction, thou must first turn away from thy self the evil of transgression. And with this fasting from evil, thy Fast savours more noysome to God, then thy breath doth to man. This made God so often to reject the Fast of the *Jews*. And as thou must endeavour to avoid all sin; so especially that sin whereby thou hast provoked God either to shake his rod at thee, or already to lay his chastening hand upon thee. and do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For what shall it profit a man by abstinence to humble his body, if his mind swell with pride; Or to forbear Wine and strong drink, and to be drunk with wrath and malice? or to let no flesh go into the belly; when lies, flanders, and ribauldry, (which are worse then any meat) comes out of the mouth? To abstain from meat and to do mischief, is the devils fast, who doth evill, and is ever hungry.

2. Of doing good works.

The good works which as a Christian thou must do every day, but especially on thy Fasting day, are either the works of Piety to God, or the works of Charity towards thy brethren.

First, The works of Piety to God, are the practice

practice of all the former duties in the ſincerity of a good conſcience, and in the ſight of God.

Secondly, The *works of charity* towards our brethren are, forgiving wrongs, remitting debts to the poor that are not well able to pay: but eſpecially in giving Alms to the poor, that want relief and ſuſtenance: elſe we ſhall under pretence of godlineſſe praſtiſe miſerableneſſe; like thoſe who will pinch their own bellies, to defraud their labouring Servants of their due allowance. As therefore Chriſt joyned Fasting, Prayer, and Alms together in precepts; ſo muſt thou joyn them together, like *Cornelius*, in practice. And therefore be ſure to give at the leaſt ſo much to the poor on the Fasting day, as thou wouldeſt have ſpent in thine own dyet, if thou haſt not faſted that day. And remember, *that he that ſoweth plenteouſly ſhall reap plenteouſly.* 2. Cor. 9. 6. and that this is a ſpecial ſowing day. Let thy Fasting ſo afflict thee, that it may reſreſh a poor Chriſtian, and rejoyce that thou haſt dined and ſupped in another, or rather that thou haſt feaſted Chriſt in his poor members.

In giving Alms, obſerve two things: firſt, the Rules: ſecondly, the Rewards.

1. *Rules in giving of Alms, and doing good works.*

1. They muſt be done in obedience of Gods Commandments: not becauſe we think it to be good, but becauſe God requireth us to do ſuch and ſuch a good deed: for ſuch obedience (1 Sam. 15. 22.) of the worker, God preferred before all Sacrifices, and the greateſt works.

2. They muſt proceed from Faith, elſe they cannot pleaſe God: nay, without faith, the moſt ſpecious works are but *ſhining ſins*, and *Phariſees Alms*.

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3. Thou must not think by thy good works and Alms, to merit heaven : for in vain had the Son of God shed his blood, if heaven could have been purchased either for money or meat. Thou must therefore seek heavens possession by the purchase of Christs blood, nor by the merits of thine own works. For *eternal life is the gift of God, through Jesus Christ* : yet every true Christian that beleeves to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for *necessary uses*, which are four.

First, That God may be glorified. Secondly, That thou mayest shew thy self thankfull for thy Redemption. Thirdly, That thou mayest make sure thine election unto thy self. Fourthly, That thou mayest win others by thy holy devotion, to think the better of thy Christian profession. And for these uses we are said to be Gods workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idlenesse and filthynesse, but to the religious and honest poor, who are either sick, or so old, that they cannot work : or such who work, but their work cannot competently maintain them : Seek out those in the *back lanes*, and relieve them. But if thou meet one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not : For it is better to give unto ten counterfeits, then to suffer Christ to go, in one poor Saint, unrelieved. Look not on the person, but give thine Alms as unto Christ in the party.

2. Of the reward of Alms-deeds, and good works.

1. Alms are a special means to move God in mercy to turn away his temporal judgments from

us ; when we by a true faith (that sheweth it self by such fruits) do return unto him.

2. Mercifull *Alms givers* shall be the children of the Highest, and be like God their Father, who is the Father of mercies. They shall be his Stewards, to dispose his goods ; his Hands to distribute his Alms. And if it be so great an honour to be the Kings *Almner* ; how much greater is it to be the God of Heavens *Almsgiver* ?

3. When all this world shall forsake us, only the good works and good Angels shall accompany us ; the one to receive their reward, the other to deliver their charge.

4. Liberality in Alms-deeds is our surest foundation, that we shall obtain in eternal life, a liberal reward through the Mercy and Merits of Christ.

Lastly , by Alms deeds we feed and relieve Christ in his Members ; and Christ at the last day will acknowledge our love, and reward us in his mercy : and then it shall appear, that what we gave to the poor, was not lost, but *lent unto the Lord*. What greater motives can a Christian wish, to excite him to be a liberal Alms-giver ? Thus far of the manner of Fasting. Now followeth the Ends.

3. *Of the ends of Fasting.*

The true ends of *Fasting*, are not to merit Gods favour, or eternal life, (for that we have only of the gift of God through Christ) nor to place Religion in bodily abstinence : (for fasting in it self is not the worship of God, but an help to further us the better to worship God :) but the true ends of fasting are three.

First, to subdue our flesh to the Spirit : but not so to weaken our bodies, as that we are made unfit to do the necessary duties of our calling.

A good man (saith Solomon) is mercifull to his beast, Prov. 12. 10. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy will, and fervently pour forth our souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued, but by fasting joynd unto prayer, *Matth. 17. 22.*

Thirdly, That by our serious humiliation, and judging of our selves, we may escape the judgement of the Lord: Not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his judgments from us, when we by fasting do unfainedly humble our selves before him. And indeed no childe of God ever conscionably used this holy exercise, but in the end he obtained his request at the hand of God: both in receiving graces which he wanted, as appears in the examples of *Annab, Jehosaphat, Nehemiah, Daniel, Esdras, Hester*; as also in turning away judgments threatned or fallen upon him: as may be seen in the examples of the *Israelites, the Ninevites, Rehoboam, Achab, Ezechias, Manasses*. He who gave his dear Son from Heaven to the death, to ransom us when we were his enemies, thinks nothing too dear on earth, to bestow upon us, when we humble our selves, being made his reconciled friends and children:

Thus far of the *private Fast*.

2. *Of the publike Fast.*

A *Publick Fast* is, when by the authority of the Magistrate, either the whole Church within his Dominion, or some special *Congregation* (whom it concerneth) do assemble themselves

selves together, to perform the fore-mentioned duties of *humiliation*, either for the removing of some publick calamity threatned, or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearfull sicknesse: or else for the obtaining of some publick blessing, for the good of the *Church*; as to crave the assistance of his holy Spirit, in the Election and Ordination of fit and able Pastours, &c. or for the tryal of truth, and execution of justice, in matters of difficulty and great importance, &c.

When any evil is to be removed, the Pastours are to lay open unto the people, by the evidence of Gods Word, the sins which were the special causes of that calamity, call upon them to repent, and publish unto them the mercies of God in Christ, upon their repentance. The people must hear the voice of Gods Messengers with hearty sorrow for their sins, earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the Pastours must lay open to the people the necessity of that blessing, and the goodnesse of God who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that grace, and that he would blesse his own means to his own glory, and the good of his Church. And when the holy exercise is done, let every Christian have a special care, according to his ability, to remember the poor. And whosoever (when just occasion is offered) useth not this holy exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

of

Of the practice of Piety in holy Feasting.

Holy Feasting is a solemn thanksgiving (appointed by authority) to be rendred unto God on some special day, for some extraordinary blessings or deliverances received. Such, among the Jews, was the Feast of the *Passeover*, to remember to praise God for their deliverance out of *Egypt*s bondage : or the Feast of *Purim*, to give thanks for their deliverance from *Hamans* conspiracy. Such among us are the fifth of *August*, to praise God for delivering our gracious King from the bloody Conspiracy of the Traitorous *Gowries* : And the fifth of *November*, to praise God for the deliverance of the King, and the whole State, from the *Popish Gun powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual Psalms and dances, by mutual feasting, and sending presents every man to his neighbour, and by giving gifts to the poor.

But forasmuch as the benefit of our redemption was the greatest that man needed from God, or that God ever bestowed upon man : and that the *Lords Supper* is left by our Redeemer, as the chiefeft memoriall of our redemption : every Christian should account this holy Supper his chiefeft and joyfullest feast in this world. And seeing that as it ministreth to worthy partakers, the greatest assurance which they have of their salvation ; so it pulleth temporall judgments on the bodies, and (without repentance) eternall damnation on the souls of them who receive it unworthily : let us see how a Christian may best fit himself to be a due partaker of so holy a feast ; and to be a worthy guest at so sacred a Supper.

Medita-

*Meditations concerning the due manner
of practising Piety in receiving the
holy Supper of the Lord.*

THough no man living is of himself worthy to be a guest at so holy a banquet; yet it pleaseth God of his grace, to accept him for a worthy receiver, who endeavoureth to receive that holy mystery with that comperent measure of reverence that he hath prescribed in his word.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *those which ought to be done before he receiveth*: Secondly, *those that are to be done in the receiving*: Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*; the second, *Meditation*; the third, *Action*, or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons:

First, because it is Gods Commandment: For if he commanded under the pain of death, that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four dayes preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his body and bloud? which as it succeedeth, so doth it exceed by many degrees, the Sacrament of the Pasleover.

Secondly, because the example of Christ teacheth us so much: for he washed his Disciples

ciples feet before he admitted them to eat of his Supper : Signifying how thou shouldest lay aside all *unpurenesse of heart*, and *uncleannesse of life*, and be furnished with *humility and charity*, before thou presume to taste of his holy Supper.

Thirdly, because it is the counsell of the holy Ghost : *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *earthly Prince*, must consider diligently *what is before him*, and put a knife to his throat, rather then commit any *rudenesse* : How much more oughtest thou to prepare thy soul, that thou mayest behave thy self, with all fear and reverence when thou art to feast at the holy table of the Prince of princes ?

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation before they would meddle with divine mysteries : *David* would not go near to *Gods Altar*, till he had first *washed his hands in innocency*. Much lesse shouldest thou, without due preparation, approach to the Lords table. *Abimelech* would not give, nor *David* and his men would not eat the *Shew bread*, but on condition that their vessels were holy ; how much lesse shouldest thou presume to eat the *Lords bread*, or rather the *bread which is the Lord*, unlesse the vessel of thy heart be first cleansed by repentance ? And if the Lord required *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holinesse who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies : how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest neer that place, where Christ appeareth
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to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is said, *That the Lambs wife hath made her self ready for his marriage.* Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramental grace; or in heaven married unto him by eternall glory.

Fifthly, because that God hath ever smitten with fearefull judgements, those who have presumed to use his holy ordinances without due feare and preparation. God set a *flaming sword in a Cherubins hand*, to smite our first parents, being defiled with sin; if they should attempt to go into paradise, to eat the Sacrament of the tree of life. Fear thou therefore to be smitten with the sword of Gods vengeance, if thou presumest to go into the Church with an impenitent heart, to eat the Sacrament of the *Lord of life*. God smote fiftie thousand of the *Beth-shemites*, for looking irreverently into his Ark; and killed *Uzza* with sudden death, for but *rash touching* of the Ark: and smote *Uzziab* with a leprosie, for meddling with the Priests office, which pertained not unto him. The fear of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to *prepare themselves as they should, to eat the Passeover*. And it is said, that the Lord beard *Hezekiah*, and healed the people: Intimating, that if it had not been for *Ezechias* Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage Feast* without his *wedding garment*, or examining of himself, was examined of another, and thereupon bound *hand and foot*, and cast into utter darknesse, Mat. 22. 12.

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And St. Paul tells the *Corinthians*, that for want of this preparation, in examining and judging themselves before they did eat the *Lords Supper*, God hath sent that fearfull sicknesse amongst them, whereof some were then sick, others weak, and many fallen asleep; that is, taken away by temporal death. Insomuch that the Apostle saith, that every unworthy receiver eats his own judgement: temporal, if he repents; eternal, if he repents not: and that in so hainous a measure, as if he were guilty of the very body and blood of the Lord, whereof this Sacrament is an holy sign and seal. And Princes punish the indignity offered to their Great seal, in as deep a measure, as that which is done to their own persons, whom it representeth. And how hainous the guiltinesse of *Christs blood* is, may appear by the misery of the Jews ever since they wished his blood to be upon them and their children. But then thou wilt say, It were safer to abstain from coming at all to the holy Communion. Not so, for God hath threatened to punish the wilfull neglect of his Sacraments, with eternal damnation both of body and soul. And it is the Commandment of Christ; *Take, eat; do this in remembrance of me*: and he will have his Commandment under the penalty of his curse, obeyed. And seeing that this Sacrament was the greatest token of *Christs love*, which he left at his end to his friends, whom he loved to the end; therefore the neglect and contempt of this Sacrament must argue the contempt and neglect of his love and blood shedding: then which no sin in Gods account can seem more hainous. Nothing hinders why thou mayest not come freely to the *Lords Table*; but because thou hadst rather want the love of God, then leave thy filthy sins. O come, but come a guest

guest prepared for the Lords Table, seeing they are blessed, who are called to the Lambs Supper. O come, but come prepared, because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

This preparation consists in the *serious* consideration of three things : First, of the *worthiness* of the Sacrament, which is termed to discern the Lords Body : Secondly, of thine own *unworthiness*, which is to judge thy self : Thirdly, of the means whereby thou mayest become a *worthy* receiver, called *Communication of the Lords Body*.

1. Of the *worthiness* of the Sacrament.

THe *worthiness* of this Sacrament is considered three wayes ; First, by the *Majesty* of the *Author* ordaining. Secondly, by the *preciousness* of the parts whereof it consisteth. Thirdly, by the *excellency* of the ends for which it was ordained.

1. Of the *Author* of the Sacrament.

The Author was not any Saint or Angel, but our Lord Jesus the eternal Son of God : for it pertaineth to Christ only under the *New Testament*, to institute a Sacrament ; because he only can promise and perform the grace that it signifieth. And we are charged to *hear no voice but his* in his Church. How sacred should we esteem the *Ordinance* that proceedeth from so divine an Author ?

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three : First, the *earthly signes* signifying. Secondly, the *divine word* sanctifying. Thirdly, the *heavenly graces* signified.

First, the earthly signes are *Bread and Wine*,
1 Cor.

they *1 Cor. 11. 23. &c. Prov. 9. 5.* in number two, but one in use.

Secondly, the *divine Word* is the word of Christs institution; pronounced with prayers and blessings, by a lawful minister: (*Heb. 5. 4. Num. 16. 40. 1 Cor. 10. 16.*) The *Bread* and *Wine* without the *Word*, are nothing but as they were before; but when the *Word* cometh to those elements, then they are made a *Sacrament*; and God is present with his own ordinance, and ready to performe whatsoever he doth promise. The divine words of blessing do not change or annihilate the substance of the bread and wine: (for if their substance did not remain, it could be no *Sacrament*:) but it changeth them in use and in name. For, that which was before but common bread and wine to nourish mens bodies, is after the blessing destinated to an holy use for the feeding of the *Soules* of Christians. And where before they were called but bread and wine, they are now called by the name of those *holy things* which they signifie, *The body and bloud of Christ*: the better to draw our mindes from those outward Elements to the heavenly graces, which by the sight of our bodies they represent to the spiritual eyes of our faith. Neither did *Christ* direct these words, *This is my body, This is my blood*, to the bread and wine, but to his Disciples: as appears by the words going before, *Take ye, eate ye*: Neither is the bread his body, but in the same sense that the cup is the *New Testament*, viz. by a *Sacramentall Metonymie*. And *Mark* notes plainly, that the words, *This is my bloud, &c.* were not pronounced by our Saviour, till after that all his Disciples had drunken of the cup, *Mark 14. 23. 24.* And afterwards in respect of the naturall

rall substance thereof, he calls that *the fruit of the vine*, which in respect of the spiritual signification thereof, he had before termed *his blood*, *vers. 25.* after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat, not simply *his body*, but *his body* as it was then *broken*, and his blood *shed*, which St. Paul expounds to be but *the communion of Christs body*, and the *communion of his blood*, that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this communion, will Paul have us to *make a shew of the Lords death till he come from heaven*, and till we as *Eagles shall be caught up into the aire to meet him* who is the blessed carcasse and life of our souls.

Thirdly, the *spirituall graces* are likewise two: the *body of Christ*, as it was in the feeling of Gods anger due to us, crucified, and his blood as it was (in the like sort) *shed for the remission of our sinnes*. They are also in number two, but in use one, viz. *whole Christ*, with all his benefits offered to all, and given indeed to the faithful. These are the three *integral parts* of this blessed Sacrament; the *Sign*, the *Word*, and the *Grace*. The *Sign* without this *Word*, or this *Word* without the *signe*, can doe nothing: and both conjoynd, are unprofitable, without the *Grace* signified: but all three concurring, make an effectuall Sacrament to a *worthy receiver*. Some receive the outward signe without the spirituall grace, as *Judas*, who (as *Austin* saith) received *the bread of the Lord*, but not the *bread which was the Lord*. Some receive the spirituall grace, without the outward signes, as the *Saint-Thief* on the crosse: and innumerable of the faithful,

full who dying, desire it, but cannot receive it through some external *impediments*: But the worthy receivers to their comfort, receive both in the *Lords Supper*.

Christ chose bread and wine (rather than any other elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as mans temporall life is chiefly nourished by *Bread*, and cherished by *Wine*: so are our soules by his *Bddy* and *Bloud* sustained and quickned unto eternall life. Christ appointed wine with the bread to be the outward signe in this Sacrament, to teach us, first, that as the perfect nourishment of mans body consists both of meat and drink: so Christ is unto our soules, not in part but in perfection, both *salvation* and *nourishment*. Secondly, that by seeing the sacramentall wine apart from the bread, wee should remember how all his precious bloud was spilt out of his blessed body, for the remission of our sinnes. The outward signes the Pastour gives in the Church, and thou doest eat with the mouth of the body: the spirituall grace Christ reacheth from heaven, and thou must eat it with the mouth of thy faith:

3. *Of the end for which this holy Sacrament was ordained.*

The excellent and admirable ends or fruits for which this blessed Sacrament was ordained, are seven.

Of the first end of the Lords Supper.

1. To keep Christians in a continuall remembrance of that *propitiatory sacrifice*, which Christ once for all, offered by his death upon the
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Crosse, to reconcile us unto God: *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) *As oft as ye shall eat this bread, and drink this cup, ye do shew the Lords death till he come.* And, he saith, that (by this Sacrament, and the preaching of the Word) *Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them:* for the whole action represents *Christs death*; the breaking of the bread blessed, the crucifying of his blessed body; and the pouring forth of the sanctified wine, the shedding of his holy blood. Christ was once in himself really offered: but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

Hence the Lords Supper is called a *propitiatory Sacrifice*, not properly, or really, but figuratively, because it is a memoriall of that *propitiatory Sacrifice*, which Christ offered upon the crosse. And to distinguish it from the reall sacrifice, the Fathers call it the *unbloody sacrifice*. It is also called the *Eucharist*, because that the Church in this action offereth unto God the *sacrifice of praise and thanksgiving* for her redemption, effected by the true and onely *expiatory sacrifice* of Christ upon the crosse. If the sight of *Moabs* king, sacrificing on his walls his own son, to move his gods to rescue his life, *2 King. 3. 27.* moved the assailing kings to such pity that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father, sacrificing on the crosse his onely begotten Son, to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransom?

Of the second end of the Lords Supper.

2. To

2. To confirm our faith : for G O D by this Sacrament doth signifie and seal unto us from heaven, that according to the promise and new Covenant which he hath made in Christ, he will truly receive into his grace and mercy all penitent beleivers, who duely receive this holy Sacrament ; and that for the merit of the death and passion of Christ, he will as verily forgive them all their finnes, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new covenant, and remission of sins.* In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with Sampsons mother, *If the L O R D would kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed all these things, nor would at this time have told us such things as these.*

Of the third end of the Lords Supper.

3. To be a Pledge and Symbole of the most near and effectuall communion, which Christians have with Christ. *The cup of blessing which we blesse, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? that is, a most effectuall signe and pledge of our communion with Christ.* This union is called *abiding in us,* joyning to the Lord, dwelling in our hearts ; and is set forth in the holy Scriptures by divers similes. First, of the vine and branches ; Secondly, of the head and body ; Thirdly, of the foundation and building ; Fourthly, of one Loaf consisted of many grains ; Fifthly, of the matrimonial union betwixt man and wife, and such like. And it is three fold betwixt Christ and Christi-

ans. The first is *naturall*, betwixt our humane nature, and Christs divine nature in the person of the word: The second is *mysticall*, betwixt our persons absent from the Lord, and the person of Christ *God & Man*, into one *mystical* body: The third is *cælestiall*, betwixt our persons present with the Lord, and the person of Christ in a body glorified; these three conjunctions depend each upon other. For, had not our nature been first *Hypostatically* united to the nature of God in the second person, wee could never have been united to Christ in a mysticall body. And if we be not in this life, (though absent) united to Christ by a mysticall union, we shall never have communion of glory with him in his heavenly presence. The mysticall communion (chiefly here meant) is wrought betwixt Christ and us, by the *Spirit* of Christ, apprehending us: and by our faith (stirred up by the same *Spirit*) apprehending Christ again. Both which Saint Paul doth most lively expresse; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he fall away that holdeth, and is so firmly holden? This union he shall best understand in his mind, who doth most feel it in his heart: But of all other times, this union is best felt, and most confirmed, when we do duely receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by faith and the holy Ghost, as by the cords of Love, nearer and nearer to his *Holineſſe*.

From this communion with Christ, there followeth to the faithfull many unspeakable benefits.

As first, Christ took by imputation all their
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tinnes and guiltnesse upon him, to satisfie Gods justice for them: and he freely gives by imputation unto us all his righteousness in this life, and all his right unto eternal life when this is ended: and counteth all the good or ill that is done unto us, as done unto his own person.

Secondly, there floweth from *Christs nature into our nature* united to him, the *lively spirit and breath of grace*, which reneweth us to a spirituall life: and so sanctifieth our *minde, wills, and affections*, that we daily grow more and more conformable to the image of Christ.

Thirdly, he bestoweth upon them all *saving graces*, necessary to attaine eternall life; as the *sense of Gods love, the assurance of our election*, with *regeneration, justification, and grace to do good workes*, till we come to live with him in his heavenly kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy body, and to beware of all *uncleannesse and filthinesse*; knowing that they live in Christ, or rather, that Christ liveth in them. From this union with Christ (sealed unto us by the *Lords Supper*) St. Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *idolatry*, 1 Cor. 10. 16. and *adultery*, 1 Cor. 6. 15, 16.

Lastly, from the former Communion 'twixt Christ and Christians, there flowes another Communion 'twixt *Christians among themselves*, which is also lively represented by the Sacrament of the *Lords Supper*; in that the whole Church being many, do all communicate of one bread in that holy action. *We being many, are one bread and one body*: for we are all partakers of that one bread, that as the bread which we eat in the Sacrament, is but one, though it

be confected of many graines ; so all the faithful, though they be many, yet are they but one *mysticall body*, under one head, which is Christ. Our Saviour prayed five times in that prayer, which he made after his last Supper, that his Disciples might be *one*, to teach us at once, how much this unity pleaseth him. This union betwixt the faithful is so ample, that no distance of place can part it, so strong, that death cannot dissolve it ; so durable, that time cannot wear it out ; so effectually, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of souls is termed, the *Communion of Saints*, which Christ effecteth by six speciall means. First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one and the same Faith. Thirdly, by shedding abroad his own Love into all their hearts. Fourthly, by regenerating them all by one and the same Baptisme. Fifthly, by nourishing them all with one and the same spirituall food. Sixthly, by being one quickening head, of that one body of his Church, which he reconcileth to God in the body of his flesh. Hence it was, that the multitude of beleivers in the primitive Church, were of one heart, and of one soul, in truth, affection, and compassion. And this should teach Christians to love one another ; seeing they are all members of the same holy and mysticall body, whereof Christ is Head. And therefore they should have all a Christian sympathy, and fellow-feeling to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers infirmity ; and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4. To

4. To feed the soules of the faithfull in the assured hope of life everlasting. For this Sacrament is a signe and pledge unto as many as shall receive the same according to Christs institution, that he will, according to his promise, by the vertue of his crucified body and bloud, as verily feed our soules to life eternall, as our bodies are by bread and wine nourished to this temporall life. And to this end Christ in the action of the Sacrament, really giveth his very body and bloud to every faithfull receiver. Therefore the Sacrament is called, *The communion of the body and bloud of the Lord*. And communication is not of things absent but present; neither were it the Lords Supper, if the Lords body and bloud were not there. Christ is verily present in the Sacrament, by a double union: whereof the first is spirituall, betwixt Christ and the worthy receiver: the second is Sacramentall, betwixt the body and bloud of Christ, and the outward signes in the Sacrament. The former is wrought by meanes that the same holy Spirit, dwelling in Christ, and in the faithfull, incorporateth the faithfull as members unto Christ their head, and so makes them one with Christ, and partakers of all the graces, holinesse, and eternall glory which is in him, as sure and as verily as they hear the words of the promise, and are partakers of the outward signes of the holy Sacrament. Hence it is, that the will of Christ is a true Christians will: and the Christians life is *Christ who liveth in him*, Gal. 2. 20. If you look to the things that are united, this Union is essentiall: if to the truth of this Union, it is reall: if to the manner how it is wrought, it is spirituall. It is not our faith that makes the body and bloud of Christ to be present, but the

Spirit of Christ dwelling in him and us. Our faith doth but *receive* and *apply* unto our soules, those heavenly graces which are offered in this Sacrament.

The other being the Sacramentall union, is not a physicall or locall, but a spirituall conjunction of the earthly signes, which are bread and wine, with the heavenly graces, which are the body and blood of Christ, in the act of receiving, as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same instant of time that the worthy receiver eateth with his mouth the bread and wine of the Lord, he eateth also with the mouth of his faith, the very *body* and *blood* of Christ: Not that Christ is brought down from heaven to the Sacrament, but that the holy spirit, by the Sacrament, lifts up his mind unto Christ: not by any locall mutation, but by devout affection; so that in the holy *contemplation of faith*, he is at that *present with Christ, and Christ with him*. And thus believing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his soul unto God: his soul is hereby more effectually fed in the assurance of eternal life, then bread and wine can nourish his body, to this temporall life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seen with the eyes of the body, and the body and blood of Christ to be spiritually discerned with the eye of faith. But the form how the holy Ghost makes the body of Christ being absent from us in place, to be present with us by our union, Saint Paul termes a *great mystery*: such as our understanding cannot worthily comprehend.

The

The sacramentall bread and wine therefore are not bare signifying signes, but such as where-with Christ doth indeed exhibit and give to every worthy receiver, not onely his divine vertue and efficacy, but also his very body and bloud, as verily as he gave to his Disciples the holy Ghost, by the signe of his sacred *Breath*; or health to the diseased, by the word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, then the exquisitest comprehension of sense or reason. To conclude this point: the holy Sacrament is that blessed bread, which being eaten, opened the eyes of the *Emautes*, that they knew Christ. This is that *Lórdly cup*, by which we are all made to drink into one spirit. This is that rock flowing with *Honey*, that reviveth the fainting spirits of every true *Ionathan* that tastes it with the mouth of faith. This is that *Barley Loaf*, which tumbling from above, strikes down the tents of the *Midianites* of infernal darknesse. *Eliahs* angelicall *Cake* and water preserved him fourty dayes in *Horeb*: and *Manna* (*Angels food*) fed the Israelites fourty years in the wilderness: but this is that true bread of life, and heavenly *Manna*, which if we shall duely eate, will nourish our souls for ever unto life eternal. How should then our souls make unto Christ that request from a spirituall desire, which the *Caparnaites* did from a carnall motion, Lord, evermore give us this bread?

The fift end of the Lords Supper.

5. To be an assured pledge unto us of our resurrection. The resurrection of a Christian is twofold: first, the spirituall resurrection of our souls in this life from the death of sin, called the

first resurrection : because that by the *Trumper* voyce of Christ, in the preaching of the Gospel, we are raised from the death of sin, to the life of grace. *Blessed and holy is he* (saith St. John) *who hath part in the first resurrection* : for on such the second death hath no power. The Lords Supper is both a mean and a pledge unto us of this spirituall and first resurrection. *He that eateth me, even he shall live by me.* And then are we fit guests to sit at the Table with Christ, when, like *Lazarus*, we are raised from the death of sin, to newnesse of life.

The truth of this first resurrection will appear by the motion wherewith they are internally moved : for if when thou art moved to the duties of religion, and Practice of Piety, thy heart answereth with *Samuel*, *Here I am, speak Lord, for thy servant heareth.* And with *David*, *O God, my heart is ready.* And with *Paul*, *Lord, what wilt thou have me to do ?* Then surely, thou art raised from the death of sin, and hast thy part in the *first resurrection* : but if thou remainest ignorant of the true grounds of religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn as it were against thy will, to do the works of Piety, &c. then surely, thou hast but a name that thou livest, but thou art dead, as Christ told the Angell of the Church of *Sardin* ; and thy soul is but as sale to keep thy body from stinking.

Secondly, the corporall resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death: *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth and seal-eth unto us, that Christ died and rose again for us,

us, and that his *flesh quickeneth and nourisheth us* unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise again. For how can those bodies, which (being the *weapons of righteousness*, Rom. 16. 13. *Temples of the holy Ghost*, 1 Cor. 6. 19. and members of Christ) have been fed and nourished with the body and bloud of the Lord of life, but be raised up again at the last day; and this is the cause that the bodies of the Saints being dead, are so reverently buried and laid to sleep in the Lord. And their buriall places are termed the *beds and dormitories* of the Saints. The reprobates shall rise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as malefactors out of the Goal, to receive their sentence and deserved execution: but the Elect shall rise by vertue of Christs resurrection, and of the Communion which they have with him as with their head. And his resurrection is the cause and assurance of ours. The resurrection of Christ is a Christians particular faith: the resurrection of the dead, is the childe of Gods chiefe confidence. Therefore Christians, in the primitive Church, were wont to salute one another in the morning with these phrases, *The Lord is risen*: and the other would answer; *True, the Lord is risen indeed*.

The sixth end of the Lords Supper.

To seal unto us the assurance of everlasting life. Oh, what more wished or loved then life? or what do all men naturally more, either fear or abhor then death? Yet is this first death nothing, if it be compared with the second death: neither

neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world.* He therefore who duely eateth of this holy Sacrament, may truly say, not only, *Credo vitam eternam*, I beleeve the life everlasting; but also, *Edo vitam eternam*, I eat life everlasting. And indeed this is the true tree of life, which God hath planted in the midst of the Paradise of the Church; and whereof he hath promised to give every one that overcometh to eat. And this tree of life by infinite degrees excelleth the tree of life that grew in the Paradise of Eden; For that had his root in the Earth, this from Heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. The leaves of this tree, heals the nations of beleevers, and it yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eate of this Sacrament; at least, once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his table, to heal our infirmities, and to confirm our belief of life everlasting.

Of the seventh end of the Lords Supper.

7. To bind all Christians, as it were by an oath of fidelity, to serve the onely true God; and to admit no other propitiatorie sacrifice for sins, but that one reall sacrifice which by his death Christ once suffered, [and by which he finished

finished the sacrifices of the law, and effected eternall redemption, and righteousness for all beleivers. And so to remain for ever a publike mark of profession, to distinguish Christians from all Sects and false Religion. And seeing that in the *Masse* there is a *strange Christ* adored, not he that was born of the *Virgin Mary*, but one that is made of a *wafer cake*: And that the offering up of this *breaden God* is thrust upon the Church, as a *propitiatory sacrifice* for the *quick and the dead*: all true Christians upon the danger of wilfull perjury, before the Lord chief justice of Heaven and Earth, are to detest the *Masse*, as the idol of indignation, which is most derogatory to the all-sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall sacrifices are ended by our Lords death: and that his body and blood once crucified and shed, is the perpetuall food and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

A Man shall best perceive his own unworthinesse, by examining his life, according to the ten Comandements of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the commandments: remembering, that without repentance and Gods mercy in Christ, the *curse of God* containing all the miseries of this life, and everlasting tormens in hell fire, when this is ended, is due to the breach of the least of Gods Comandements. And having taken a due survey both of thy sins, and miseries,

series, retire to ſome ſecret place, and there putting thy ſelf in the ſight of the Judge, as a guilty malefactor, ſtanding at the bar to receive his ſentence, bowing thy knees to the earth, ſmiting thy breaſt with thy fiſts, and bedewing thy cheeks with thy tears, confeſſe thy ſins, and humbly aſk him mercy and forgiveness in theſe or the like words.

An humble confeſſion of ſins, to be made unto God, before the receiving of the holy Communion.

O God, and heavenly Father, when I conſider the goodneſſe which thou haſt ever ſhewed unto me, and the wickedneſſe which I have committed againſt heaven, and againſt thee, I am aſhamed of my ſelf, and confuſion ſeems to cover my face as a vail. For which of thy Commandments have I not tranſgreſſed? O Lord, I ſtand here guilty of the breach of all thine holy Laws: For the love of mine heart hath not ſo intirely cleaved unto thy Majeſty, as to vain and earthly things: I have not feared thy judgments, to deter me from ſin, nor truſted to thy promiſes, to keep me from doubting of my temporal, or from deſpairing of mine eternal ſtate. I have made the rule of thy Divine worſhip to be what my mind thought fit, not *what thy word preſcribed*: finding my heart more prone to remember my bleſſed Saviour in a painted Picture of mans device, rather than to behold him crucified in his Word and Sacraments, after his own Ordinance. Where I ſhould never uſe thy Name (*whereat all knees do bow*) but with religious reverence, nor any part of thy worſhip, without due preparation and zeal; I have blaſphemouſly
abused

abused thy holy Name, to rash and customary oaths; yea, I have used oaths by thy sacred Name, as false covers of my filthy sin. And I have been present at thy service oft times more for ceremony then conscience; and to please men more then to please thee my gracious God.

Where I should sanctifie thy Sabbath day, by being present at the publick exercises of the Church, and by meditating privately on the Word and Works of God, and by visiting the sick, and relieving of my poor brethren: Alas, I have thought those holy exercises a burden, because they hindred my vain sports: yea, I have spent many of thy Sabbaths in mine own prophane pleasure, without being present at any part of thy Divine worship.

Where I should have given all due reverence to my *natural, Ecclesiastical and politick* parents, I have not shewed that measure of duty and affection to my parents, which their care and kindnesse hath deserved. I have not had thy Ministers in such singular love for their works sake, as I ought, but I have taunted at their zeal, and hated them, because they reprov'd me justly: and I have carried my self contemptuously against thy Magistrates and Ministers, though I knew that it is thy ordinance, that I should be obedient unto them.

Where I should be *slow to wrath*, and ready to forgive offences, and not suffer the Sun to go down upon my wrath, to do good for evil, loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather then to eat of thy holy Supper.

Where I should keep my mind from all filthy lusts,

lusts, and my body from all uncleanness: O Lord, I have defiled both, and made my heart a cage of all impure thoughts, and my mind a very sty of the unclean Spirit. Yea, the remedy which thou (L O R D) hast ordained for incontinency, could not contain me within the bounds of Chastity; for by doating on beauty, whose ground is but dust, Satan hath bewitched my flesh to lust after *strange* flesh.

Where I should have lived in uprightness, giving every man his due, being contented with mine own estate, and living conscionably in my lawful calling, should be ready (according to mine ability) to lend and give unto the poor: Oh Lord, I have by oppression, extortion, bribes, cavillation, and other indirect dealings, under pretence of my calling and office, robbed and purloyned from my fellow-Christians: yea, I have received and suffered Christ, where I was trusted many a time in his poor members, to stand hungry, cold, and naked at my door; and hungry, cold, and naked to go away succourlesse, as he came: and when the leanness of his cheeks pleaded pity, the hardness of my heart would shew no compassion.

Where I should have made conscience to speak the truth in simplicity, without any falsehood, prudently judging aright; and charitably construing all things in the best part: and should have defended the good name and credit of my neighbour: alas (vile wretch that I am) I have belied and slandered my fellow-brother, and as soon as I heard an evill report, I made my tongue the instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self. I was so far from speaking a good word in defence of his good name,

name, that it tickled my heart in secret to hear one that I envied to be taxed with such a blemish, though I knew that otherwise the graces of G O D shined in him in abundant measure. I made jests of officious, and advantage of pernicious lies; herein shewing my self a right *Cretian*, rather then an upright Christian.

And lastly (O Lord) where I should have rested *fully contented* with that portion which thy Majesty thought meetest to bestow upon me in this *pilgrimage*, and rejoyce in anothers good as in mine own; alas, my life hath been nothing else but a greedy lusting after this neighbours house, and that neighbours land; yea, secretly wishing such a man dead, that I might have his living or office, coveting rather those things which thou hast bestowed on another, then being thankfull for that which thou hast given unto my self. Thus I, O L O R D, who am a carnall sinner, and sold under sin, have transgressed all thy holy & spiritual commandments, from the first to the last, from the greatest unto the least; and here I stand guilty before thy judgement seat, of all the breaches of all thy Laws, and therefore lyable to thy curse, and to all the miseries that justice can pour forth upon so cursed a creature. And whither shall I go for deliverance from this misery? angels blush at my rebellion, and will not help me; men are guilty of the like transgression, and cannot help themselves: shall I then despaire with *Cain*, or make away my self with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endlesse torments of hell. I will rather appeal to thy *Throne of grace*, where mercy begins to pardon abound-
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ing sins; and out of the depth of my miseries, I will cry with *David* for the depth of thy mercies. Though thou shouldest kill me with afflictions, yet will I like *Job*, put my trust in thee. Though thou shouldst drown me in the sea of thy displeasure, with *Jonas*: yet will I catch such hold on thy mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of hell, as *Jonas* into the belly of the Whale: yet from thence would I cry unto thee; O God the Father of heaven, O *Jesus Christ* the Redeemer of the world, O holy Ghost my Sanctifier, three persons, and one eternall God, have mercy upon me a miserable sinner. And seeing the goodnesse of thine own nature first moved thee to send thine onely begotten Son to dye for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent soul, who being displeased with her self for sin, desireth to return to serve and please thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that bloud which I beleve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Bloud, O Lord, I beseech thee, let thy holy Spirit by thy Sacrament, seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgements which my sins have deserved, may never have power either to confound me in this life, or to condemn me in the World which is to come: for my sted-

fast

fast faith is, that thou hast died for my sins, and risen again for my justification. This I beleeve, O Lord, help mine unbelief. Work in me likewise I beseech thee, an unfained repentance, that I may heartily bewaile my former sins, and loath them, and serve thee hence forth in newness of life, & greater measure of holy devotion. And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner: And grant, Lord, that having received these seals & pledges of my communion with thee, thou mayst henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walk all the dayes of my life in godlinesse and piety towards thee, and in Christian love and charity towards all my neighbours: that living in thy fear, I may dye in thy favour, and after death be made partaker of eternall life, through *Jesus Christ* my Lord and onely Saviour, Amen.

3. *Of the means whereby thou mayest become a worthy receiver.*

THese means are duties of two sorts: the former respecting God; the latter our neighbour. Those which respect God, are three: First sound knowledge: secondly, true faith: thirdly, unfained repentance. That which respecteth our neighbour, is but one sincere charity.

1. *Of sound knowledge, requisite in a worthy Communicant.*

Sound knowledge is a sanctified understanding of the first principles of religion. As first, of the trinity of persons in the unity of the God-head. Secondly, of the creation of man, and his fall. Thirdly,

Thirdly, of the curse and misery due to sin. Fourthly, of the natures and offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us. For, as an house cannot be built, unlesse the foundation be first laid; no more can religion stand unlesse it be first grounded upon the certain knowledge of Gods word. Secondly, if we know not Gods will, we can neither beleieve nor do the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge, must men be much more ignorant in divine and spiritual matters. And yet in temporall things a man may do much more by the light of nature: But in religious mysteries, the more we rely upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the fearfull estate of those who receive without knowledge, and the more fearfull estate of those Pastours, who minister unto them without catechizing.

2. Of sincere faith, required to make a worthy Communicant.

Sincere faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, and do beleieve it, and tremble) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his word, so also a peculiar application unto a mans own soul, of all the promises of mercy which God hath made in Christ to all beleieving sinners: And consequently, that Christ and all his mercies do belong to him as well as to any other. For first, if we have not the righteousness of faith, the Sacrament seals nothing unto us: and every man in the
Lords

Lords Supper receiveth so much as he beleeveth. Secondly, because that without faith we communicating on earth, cannot apprehend Christ in heaven; For as he dwelleth in us by faith, so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences, that our receiving is acceptable unto God.

3. Of unfeigned repentance, requisite for a true Communicant.

True repentance is an holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holinesse and righteousness all the rest of his dayes. For as he that is gluttoned with meat is not apt to eat bread: so he that is stuffed with sins is not fit to receive Christ. And a conscience defiled with wilfull filthinesse, makes the use of all holy things unholy unto us. Our sacrificed spotless passeover cannot be eaten with the sower leaven of malice and wickednesse, saith Paul, 1 Cor. 5. 8. Neither can the old bottels of our corrupt and impure consciences retain the new Wine of Christs precious blood, as our Saviour saith, Mark 2. 22: we must therefore truly repent, if we will be worthy partakers.

1. The duty to be performed in respect of our neighbour, is Charity.

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfained testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable to God. Secondly, because one chief end wherefore the Lords Supper was ordained is, to confirm Christians

stians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called *Preparation*.

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis exercise of spiritual *Meditation*, consists in divers points : First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a guest at his holy Table, and how lovingly he inviteth thee : *Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milk without money, and without price : eat ye that which is good, let your soul delight it self in fatnesse. Take ye, eat ye, this is my body which was broken for you ; drink ye all of this : for this is my blood which was shed for the remission of your sins.* What greater honour can be vouchsafed then to be admitted to sit at the Lords own Table? what better fare can be afforded, then to feed of the Lords own Body and Blood? If *David* thought it to be the greatest favour that he could shew to good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him that he should feed with him at his own table in *Jerusalem* ; how much greater favour ought we to account it, when Christ doth indeed feed us

in the Church at his own Table, and that with his own holy Body and Bloud?

2. As *Abraham* when he went up to the mount, to sacrifice *Isaac* his Son, left his servants beneath in the valley: so when thou comest to the spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate of Christ, and offer up thy soul unto him, who sacrificed both his Soul and Body for thee:

3. Meditate with thy self, how precious and venerable is the Body and Bloud of the Son of God, who is the Ruler of Heaven and Earth, the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last day, and thou amongst the rest. And how that it is he, who having been crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how sinful a creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthinesse, and wallowing ever since in the mire of iniquity, bearing the name of a Christian, but doing the works of the devil; adoring Christ with an *Ave Rex* in thy mouth, but spitting Oaths in his face, and crucifying him with thy gracelesse actions.

Fourthly, ponder then, with what face dardest thou offer to touch so holy a Body with such defiled hands? or to drink such precious Blood with so lewd and lying a mouth, or to lodge so blessed a Guest in so unclean a stable? For if the *Bethshemites* were slain, for but looking irreverently into the *Ark of the Old Testament*, what judgement mayst thou justly expect, who with such impure eyes and heart, art come to see and recey

receive the *Ark of the New Testament*, in which dwelleth all the fulnesse of the Godhead bodily?

If *Uzza* for but touching (though not without *zeal*) the *Ark of the Covenant*, was stricken with sudden death, what stroke of divine judgement mayest thou not fear, that so rudely with unclean hands, dost presume to handle the *Ark of the eternal Testament*, wherein are hid all the treasures of wisdom and knowledge?

If *John Baptist* (the holiest man that was born of a woman) thought himself unworthy to bear his shoes; O Lord, how unworthy is such a prophane wretch as thou art, to eat his Holy Flesh, and to drink his precious Bloud?

If the blessed Apostle *St. Peter*, seeing but a glympse of Christs Almighty power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same Table, where thou mayest behold the infinitenesse of his Grace and Mercy displayed?

If the *Centurion* thought that the roof of his house was not worthy to harbour so divine a Guest, what room can there be fit under thy ribs, for Christs holinesse to dwell in?

If the *bloud-issued* sick woman feared to touch the hem of his garment: how shouldst thou tremble to eat his flesh, and drink his *All-healing bloud*.

Yet if thou comest humbly, in faith, repentance, and charity, abhorring thy sins past, and purposing unfainedly to amend thy life hence-forth, let not thy former sins affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy soul that all thy sins and the judgements due unto them, are fully pardoned, and clean washed

ed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ came not to call the righteous, but sinners to repentance: And he saith, *That the whole need not a physician, but they that are sick.* Those hath Christ called, and when they came, them he hath ever helped. Witnesse the whole Gospel, which testifieth, that not one sinner, who came to Christ for mercy, went ever away without his errand. Bath thou likewise thy sick soul in this fountaine of Christs blood; and doubtlesse, according to his promise, *Zach 13. 1.* thou shalt be healed of all thy sins and uncleannesse. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred this Sacrament.

Fifthly, meditate that Christ left this Sacrament unto us as the chief token and pledge of his love: not when we would have made him a King, *Ioh. 6. 15.* (which might have seemed a requitall of kindnesse) but when *Judas* and the high Priests were conspiring his death, (therefore wholly of his meer favour.) When *Nathan* would shew *David* how entirely the poor man loved his sheep that was killed by the rich man. He gave her (saith he) to eat of his own morsels; and of his own cup to drink, *2 Sam. 12. 3.* And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink, for her spiritvall and eternall nourishment? If then there be any love in thine heart, take the cup of salvation into thine hand, and pledge his love with love again, *Psalme 116. 13.*

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay

aside all praying, reading, and all other cogitations whatsoever; and settle thy meditations onely upon those holy actions and rites, which according to *Christs institution*, are used in and about the holy Sacraments; For it hath pleased God (considering our weaknesse) to appoint those rites as means, the better to lift up our minds to the serious contemplation of his heavenly graces.

When therefore thou seest the Minister putting apart bread and wine on the Lords Table, and consecrating them by prayers, and the rehearfall of *Christs institution*, to be an holy Sacrament of the blessed body and bloud of Christ; then meditate, how God the Father of his meer love to mankind, set apart and sealed his onely begotten Son, to be the All-sufficient means, and onely Mediatour, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the bread, being blessed, thou must meditate, that Jesus Christ the eternall Son of God was put to death, and his blessed soul and body (with the sense of Gods anger) broken asunder for thy sins, as verily as thou now seest the holy Sacrament to be broken before thy eyes. And withall call to mind the hainousnesse of thy sins, and the greatnesse of Gods hatred against the same; seeing Gods justice could not be satisfied but by such a sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *That the King* (who is the Master of the feast) stands at the Table to see his guests, and looketh upon thee, whether thou hast on thee thy wedding Garment. Think

also

also that all the holy Angels that attend upon the elect in the Church, and do desire to behold the celebration of those holy mysteries, do observe thy reverence and behaviour: Let thy soul therefore, whil'st the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloque unto Christ.

*A sweet Soliloquy to be said betwixt
the consecration and receiving
of the Sacrament.*

IS it true indeed, that God will dwell on earth? Behold, the Heaven, and the Heaven of Heavens are not able to contain thee: how much more unable is the Soul of such a sinfull catiffe as I am to receive thee?

But seeing it is thy blessed pleasure, to come thus to sup with me, and to dwell in me, I cannot for joy but burst out and say, What is man that thou art so mindfull of him, and the Son of man, that thou so regardest him? What favour soever thou vouchsafest me in the abundance of thy grace, I will freely confesse what I am in the wretchednesse of my nature. I am in a word a carnall creature, whose very soul is sold under sin; a wretched man, compassed about with a body of death. Yet, Lord, seeing thou callest, here I come; and seeing thou callest sinners, I have thrust my self in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my soul? Thou hast cured many, but never didst thou meet with a more miserable patient: for I am more leproous then *Gehazi*, more unclean then *Magdalen*, more blind

blind in soul then *Bartimeus* was in body. For I have lived all this while, and never seen the true light of thy word: my soul runs with a greater flux of sin, then was the *Hemorisse* issue of blood. *Mephibosheth* was not more lame to go, then my soul is to walk after thee in love. *Jeroboams* arme was not more withered to strike the Prophet, then my hand is *maimed* to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and sores; yet Lord, so abundant is thy grace, so great is thy skill, that if thou wilt, thou canst with a word forgive the one, and heal the other: and why should I doubt of thy *good will*, when to save me will cost thee now but one loving smile, who didst shew thy self so willing to redeem me, though it should cost thee all thy heart blood; and now offerest so graciously unto me the assured pledge of my redemption by thy blood? *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so dear a price? It is meerly thy mercy, and I, O Lord, am not worthy the least of all thy mercies, much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that ever thou didst bestow upon those sons of men whom thou lovest. How might I, in respect of mine own unworthinesse, cry out for fear at the sight of thy holy Sacrament, as the *Philistines* did, when they saw the Ark of God come into the assembly, *Wo now to me a sinner?* but that thy Angell doth comfort me, as he did the woman, *Fear thou not, for I know that thou seekest Jesus which was crucified.* It is thou indeed that my soul seeketh after. And here thou

thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self so much honoured at thy presence in the womb of thy blessed Mother, that the Babe sprang in her belly for joy; how should my soul leap within me for joy, now that thou comest by thy holy Sacrament, to dwell in my heart for ever? Oh, what an honour is this, not that the Mother of my Lord, but my Lord himself should come thus to visite me! Indeed, Lord, I confesse with the faithfull Centurion, that I am not worthy that thou shouldest come under my roof; and that if thou didst but speak the word onely, my soul should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthening of my weaknesse, to seal thy mercy unto me, by thy visible signe, as well as by thy visible word: in all thankful humility, my soul speaketh unto thee with the blessed Virgin: Behold the Handmaid of the Lord, be it unto me according to thy word. Knock thou, LORD, by thy word and Sacraments at the door of my heart, and I will like the *Publican*, with both my fists, knock at my breast, as fast as I can, that thou mayest enter in: And if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with *Zacheus* to acknowledge, that this day salvation is come into mine house. And cast out of me whatsoever shall be offensive unto thee: for I resigne the whole possession of my heart unto thy sacred Majesty, intreating that I may not live henceforth, but that thou mayst live in me, speak in me, walk in me; and so govern me by thy Spirit, that nothing may be pleasing unto me,

but that which is acceptable unto thee ; that finishing my course in the life of grace : I may afterward live with thee for ever in the Kingdom of glory. Grant this, O Lord Jesus, for the merits of thy death and blood shedding, Amen.

When the Minister bringeth towards thee the bread thus blessed, and broken, and offering it unto thee, bids thee, *Take, eat, &c.* then meditate that Christ himself cometh unto thee, and both offereth and giveth indeed unto thy faith, *his very body and blood*, with all the merits of his death and passion, to feed thy soul unto *eternall life*, as surely as the Minister offereth and giveth the outward signes that feed thy body unto this *temporall life*, The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eat it, then rouse up thy soul to apprehend Christ by faith, and to apply his merits to heal thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever *Simeon* hugged him with his arms in his swadling clouts.

As thou eatest the bread, imagine that thou seest Christ hanging upon the Crosse, and by his unspeakable torments fully satisfying Gods justice for thy sins : and strive to be as verily partaker of the spirituall grace, as of the Elementall signes. For, the truth is not absent from the sign, neither doth Christ deceive, when he saith, *This is my body* : but he giveth himself indeed to every soul that spiritually receiveth him by faith. For as ours is the same Supper which Christ administered : so is
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the same Christ verily present at his own Supper, not by any *Papall transubstantiation*, but by a *sacramentall participation*, whereby he doth truly feed the faithfull unto eternall life: not by comming down out of Heaven to thee, but by lifting thee up from the Earth unto him. According to that old saying; *Sursum corda*, Lift up your hearts: and where the carcasse is, thither will the eagles resort, Matth. 24.

When thou seest the wine brought unto thee apart from the bread, then remember that the blood of Jesus Christ was verily separated from his body upon the Crosse, for the remission of thy sins; and that this is the seal of the new Covenant, which God hath made, to forgive all the sins of all penitent sinners that believe in the merits of his blood-shedding. For the wine is not a Sacrament of Christs blood contained in his veins, but as it was shed out of his body upon the Crosse for the remission of the sins of all that believe in him.

As thou drinkest the wine, and pourest it out of the cup into thy stomach; meditate and believe, that by the merits of that blood, which Christ shed upon the Crosse, all thy sins are as verily forgiven as thou hast now drunk this Sacramental wine, and hast it in thy stomach. And in the instant of drinking, let thy meditation upon Christ as he hanged upon the Crosse; as if like Mary and John, thou didst see him nayled and his blood running down his blessed side, out of that ghastly wound which the Spear made in his innocent heart; wishing thy mouth closed to his side, that thou mightest receive that precious blood before it fell to the dusty earth. And yet the *actuall drinking* of that *reall blood*, with thy mouth would be

nothing so effectual as this sacramentall drinking of that bloud spiritually by faith. For one of the Souldiers might have drunk that, and been still a reprobate, but whosoever drinketh it spiritually by faith in the Sacrament, shall surely have the remission of his sins, and life everlasting.

As thou feelest the Sacramentall wine which thou hast drunk warming thy cold stomack: So endeavour to feel the holy Ghost cherishing thy soul in the joyful assurance of the forgiveness of all thy sins, by the merits of the bloud of Christ. And to this end, God giveth every faithful soul, together with the Sacramental bloud, the holy Ghost to drink. We are all made to drink into one Spirit. And to lift up thy mind from the contemplation of Christ as he was crucified upon the Crosse, to consider how he now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his justice for the sins which thou dost dayly commit against him.

After thou hast eaten and drunk, both the bread and wine, labour that as those Sacramental signs do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of Faith, and the holy Ghost, thou mayst become one with Christ, and Christ with thee: and so mayst feel thy Communion with Christ confirmed, and increased dayly more and more. That as it is impossible to separate the Bread and Wine, digested into the bloud and substance of thy body: so it may be

be more unpossible to part Christ from thy soul, or thy soul from Christ.

Lastly, as the bread of the Sacrament, though confected of many Grains, yet maketh but one bread: so must thou remember, that though all the faithfull are many; yet are they all but one mysticall body, whereof Christ is head. And therefore thou must love every Christian as thy self, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. Of the duties which we are to perform after receiving of the holy Communion, called *Action* or *Practise*.

THE duty which we are to perform after the receiving of the Lords Supper, is called *Action* or *Practise*: without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: first, such as we are to perform in the Church: or else after that we are gone home.

Those that we are to perform in the Church, are either severall from our own souls, or else joyntly with the congregation.

The severall duties which thou must perform from thine own soul, are three: First, thou must be carefull (that for as much as Christ now dwelleth in thee, therefore) to entertain him in a *clean heart* & with *pure affections*: for, the most holy will be holy: for if Joseph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in sweet

odours, and fine linnen, and laid it in a new Tomb; how much more shouldest thou lodge *Christ in a new heart*, and perfume his rooms with the odoriferous incense of *Prayers*, and all pure affections? If God required *Moses* to provide a pot of pure gold to keep the *Manna* that fell in the wilderness; what a pure heart shouldest thou provide to receive this divine *Manna*, that is come down from heaven?

And as thou comest sorrowing, like *Joseph* and *Mary*; to seek *Christ* in the *Temple*, so now having there found him in the midst of his word and Sacraments, be carefull with joy to carry him home with thee as they did.

And if the man that found but his lost sheep rejoyced so much, how canst thou having found the *Saviour of the World*, but rejoyce much more?

Secondly, thou must offer the sacrifice of a private thanksgiving unto God for this inestimable grace and mercy; for as this action is common unto the whole Church; so is it applyed particularly to every one of the faithful in the Church; and for this particular mercy every soul must joyfully offer a particular sacrifice of thanksgiving. For if the wise men rejoyced so much when they saw the *Star* which conducted them to *Christ*, and worshipped him so devoutly when he lay a babe in the manger, and offered unto him their gold, myrrh, and frankincense: how much more shouldst thou rejoyce now that thou hast both seen and received this Sacrament, which guideth thy soul unto him where he sitteth at the right hand of his Father in glory? and thither lifting up thy heart, adore him,
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and offer up unto him the gold of a pure faith, the myrror of a mortified heart, and this or the like sweet incense of prayer and thanksgiving.

A prayer to be said after the receiving of the Communion.

WHat shall I render unto thee, (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soul? How can I sufficiently thank thee, when I can scarce expresse them? Where thou mightest have made me a beast, thou madest me a man after thine own image. When by sin I had lost both thine image and my self, thou didst renew in me thine image by thy Spirit, and didst redeem my soul by thy blood again: and now thou hast given unto me thy seal and pledge of my redemption; nay, thou hast given thy self unto me. O blessed Redeemer: O, what an inestimable treasure of riches, and overflowing fountain of grace hath he got who hath gained thee! No man ever touched thee by faith, but thou didst heal him by grace, for thou art the Author of salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy holy Angels, to attend upon so vile a creature as I am; but that thou wouldst enter thy self into my soul, there to preserve, nourish, and cherish me unto life everlasting?

If the carcasse of the dead Prophet could revive a dead man that touched it; how much more shall the living Body of the Lord of all Prophets

phets quicken the faithfull, in whose heart he dwelleth? And if thou wilt raise my body at the last day out of the dust; how much more wilt thou now revive my soul, which thou hast *sanctified with thy Spirit, and purified with thy blood?* O Lord, what could I more desire, or what couldst thou more bestow upon me, then to give me thy *body* for *meat*, thy *blood* for *drink*, and to lay down thy Soul for the price of my Redemption? Thou, Lord, enduredst the pains, I do reap the profite: I received pardon, and thou didst bear the punishment. Thy tears were my bath; thy wounds, my weal, and the injustice done to thee, satisfied for the judgement which was due to me. Thus by thy birth, thou art become my Brother; by thy death, my ransome; by thy mercy, my reward; and by thy Sacrament, my nourishment. O divine food! by which the Sons of men are transformed into the Sons of God; so that mans nature dieth, and Gods nature liveth, and ruleth in us. Indeed, all creatures wondered, that the Creator would be inclosed nine moneths in the Virgins womb, (though her womb being replenished with the holy Ghost, was more splendid then the Starry Firmament:) But that thou shouldst thus humble thy self to dwell for ever in my heart which thou foundest more unclean then a dung-hill, it is able to make all the creatures in Heaven and Earth to stand amazed. But seeing it is thy free grace and meer pleasure thus to enter and to dwell in mine heart, I would to God that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with *Mary* rather to kneel at thy feet, then presume to sit with thee

at

at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears, as may suffice to wash thy holy feet, yet Lord, it is sufficient that thou hast shed blood enough to cleanse my sinfull soul. And I am fully (O Lord) assured, that all the dainty fare, wherewith the disdainfull *Pharisee* entertained thee at his Table, did not so much please thee, as *those tears* which penitent *Mary* poured under the Table. I would therefore wish with *Jeremy*, that my head were a fountain of tears, that seeing I can by no means yeeld sufficient thanks for thy love to me; yet I might by continuall tears testifie my love unto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, that he is worthy, whom thou in favour accountest worthy. And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins: O Lord, confirm thy favour unto thy servant, and say of me, as *Isaac* did of *Jacob*, I have blessed him, therefore he shall be blessed. And that I may say unto thee with *David*, Thou, O Lord, hast blessed my soul, and made it thy house, and it shall be blessed for ever. And seeing it pleased thee to blesse the house of *Obed-Edom*, and all his household, whilst the *Ark* of the Lord remained in his house: I doubt not but thou wilt much more blesse my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will, to enter under my roof, and to dwell for ever in my poor cottage. ¶ Blesse me, O Lord, so that my sins may
wholy

wholly be remitted by thy blood, my conscience sanctified by thy Spirit, my mind enlightened by thy truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed will and pleasure. Blesse me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the arms, as *Jacob*, wrestling without me; but inwardly dwelling by faith within me; surely, O Lord, *I will never let thee go, except thou blesse me, and give me a new name, a new heart, a new spirit, and strength by the power of God to prevail over sin, and Satan.* And I beseech thee, O Lord, desire not to depart from me, as thou didst from *Jacob*, because the *day breaketh*, and thy grace beginneth to dawn and appear: But I from my soul, humbly with the *Emanites* entreat thee, O sweet Jesus, *to abide with me, because it draweth toward night.* For the night of temptation, the night of tribulation, yea, my last long night of death approacheth: O blessed Saviour, stay with me therefore now and ever. And *if thy presence go not home with me, carry me not from hence.* Go with me, and live with me, and let neither death nor life separate me from thee; Drive me from my self, draw me unto thee. Let me be sick, but sound in thee, and in my weaknesse let thy strength appear. Let me seem as dead, that thou alone mayest be seen to live in me; so that all my members may be but instruments to act thy motions. *Set me as a seal upon thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee.* And grant, O Lord, that as thou now vouchsafest me this favour, to sit at thy table, to receive this Sa-
crament

cramment in thy house of grace, so I may hereafter through thy mercy, be received to eat and drink at thy Table in thy Kingdom of glory. And for thy mercy, I do here with the four beasts and four and twenty elders, cast myself down before thy throne of grace, acknowledging that it is thou that hast redeemed me with thy blood, and that salvation cometh onely from thee. And therefore unto thee I do yeeld all praise, and glory, and wisdom, and thanks. and honour, and power, and might, and majesty, O my Lord, and my God, for ever and ever, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice* unto God, by serving him in righteousness and holiness all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was known from another man, only by the holiness and uprightness of his life.

2. Of the duties which we are to do after the Communion, joyntly with the Congregation.

THE duties to be performed joyntly with the Church are three. First, publike Thanksgiving, both by prayers, and singing of *Psalms*: thus Christ himself and his Apostles did. Secondly, joyning with the Church, in giving (every man according to his ability) towards the relief of the poor. This was the manner of the primitive Churches, to make collections and love-feasts after the Lords Supper, for the relief of the poor Christians. Thirdly, when thanks and praises is ended, then with all reverence to stand

stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou didst hear God himself pronouncing it to thee from Heaven. For by their *blessing*, God doth *blesse his people*.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently, whether thou hast truly received Christ in the Sacrament: which thou mayest thus easily perceive: for seeing *his flesh is meat indeed, and his bloud is drink indeed*, and that he is so full of grace, that no man ever touched him by Faith, but he received vertue from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his bloud, but thou shalt receive grace and power to be cleansed from thy sins and filthinesse. For if the *Hemorrhisse* that did but touch his garment, had her *bloudy issue* that continued so long, forthwith stanchèd: how much more will the bloudy issue of thy sin be stanchèd, if thou then hast truly eaten and drunk the very flesh and bloud of Christ? But if thy issue still runneth, thou mayest justly suspect thou hast never yet truly touched Christ.

Secondly, seeing thou hast now reconciled thy self unto God, and renewed thy Covenant, and vowed newnesse and amendment of life: thou must therefore have a speciall care, that thou doest not yeeld to commit thy former sins any more; knowing that the *unclean Spirit*, if ever he can get into thy soul again, after that it is swept and garnished, he will enter forcible possession, with seven other devils worse then himself; so that the end of that man shall

shall be worse then his beginning. Be ye not therefore like the dog that returns to his vomit, or the washed sowe that walloweth in the mire again. And return not to thy malice, like the Adder, who laying aside her poyson while she drinks, takes it up again when she hath done. But when either the devill or thy flesh shall offer to tempt and move thee to relapse into thy former sins, answer them as the Spouse doth in the Canticles, I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them again?

Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by the eager desire of receiving it often again. For the body of Christ as it was anointed with the oyl of gladnesse above his fellows; so doth it yeeld a sweeter savour then all the oyntments of the world: The fragrant smel whereof allureth all souls, who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof again. Because of the savour of thy good oyntments, therefore do the Virgins love thee. O taste therefore and often see how good the Lord is, saith David. This is the commandement of Christ himself. Do this in remembrance of me; and in doing this, thou shalt shew thy self best mindfull and thankfull for his death. For as oft as ye shall eat this bread and drink this cup, ye shall shew the Lords death untill he come. And let this be the chief end, whereunto both thy receiving and living tendeth: that thou mayst be a holy Christian, zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayst be accep-

acceptable to God; profitable to thy brethren, and comfortable to thine own soul.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety in glorifying God in the time of sicknesse, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any sicknesse, meditate with thy self:

1. That misery cometh not forth of the dust, neither doth affliction spring out of the earth. Sicknesse comes not by hap or chance (as the *Philistins* supposed, that their *Mice* and *Emrods* came) but for mans wickednesse, which, as sparkles, breaketh out, *Man suffereth* (saith *Jeremy*) *for his sins*. *Fools* (saith *David*) *by reason of their transgressions; and because of their iniquities, are afflicted*. As therefore *Solomon* adviseth a man to carry himself towards an earthly Prince; If the spirit of him that Ruleth, rise up against thee, leave not thy place, for gentlenesse pacifieth great sins: so counsell I thee to deal with the Prince of princes. If the Spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despair: for repentance pacifieth great sins. And whosoever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.

2. Shut to thy chamber door; examine thine own heart upon thy bed, search and try thy wayes. Search as diligently for thy capital sins, as *Joshua* did for *Achan*, till thou findest it. For al-

beit

beit God, when he beginneth to chasten his Children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some one grievous sin, wherein they have lived without Repentance.

3. When thou hast thus considered all thy sins, put thy self before the judgement seat of God, as a felon or murderer, standing at the bar of an earthly judge: and with grief and sorrow of heart *confesse* unto God all thy known sins, especially, thy capital offences, wherewith GOD is chiefly displeased. Lay them open, with all the circumstances of the *time, place, and manner* how they were committed, as may most serve to aggravate the hainousnesse of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of heaven and earth, guilty of eternal death and damnation, for those thy hainous sins and transgressions. And having thus accused and judged thy self, cast down thy self before the *footstool* of his *Throne of Grace*: assuring thy self that wharsoever the *kings of Israel* be; yet the GOD of *Israel* is a merciful God: And cry unto him for a penitent and faithfull heart, for mercy and forgiveness, as eagerly and earnestly as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon, vowing amendment of life, and (by the assistance of his grace) never to commit the like sin any more. All which thou mayest do, in these or the like words.

A Prayer when one begins to be Sick.

O Most righteous Judge, yet in Jesus Christ my gracious Father, I wretched sinner do here return unto thee (though driven with pain and sicknesse) like the prodigal childe, with want and hunger. I acknowledge that this sicknesse and pain cometh not by blind Chance or Fortune, but by thy Divine providence, and speciall appointment. It is the stroke of thy heavy hand, and which my sins justly deserved; and the things that I feared, are now fallen upon me. Yet I do well perceive, that in wrath thou remembrest mercy, when I consider, how many and how hainous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in hell.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest children, whom thou best lovest; giving me (by this sicknesse) both warning in time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any sign of thy wrath or hatred, but as an assured pledge and token of thy favour and loving kindnesse, whereby thou dost with thy temporal judgements draw me to judge my self, and to repent of my wicked life, that I should not be condemned with the godlesse and unpenitent world. For thy holy word assures me, that whom thou lovest, thou thus chastenest: and that thou scourgest every Son that thou receivest.

vest. That if I endure thy chastening, thou offerest thyself unto me as unto a son, and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are bastards, and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodnesse is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends, in inflicting upon me this sicknesse and correction!

I confesse, Lord, that thou dost justly afflict my body with sicknesse; for my soul was sick before of long prosperity, and surfeited with ease, peace, plenty, and fulnesse of bread. And now, O LORD, I lament and mourn for my sins: I acknowledge my wickednesse, and mine iniquities are alwayes in thy sight. O what a wretched sinner am I, voide of all goodnesse by nature, and full of evill by sinful custome! Oh, what a world of sin have I committed against thee, whilest thy long sufferance expected my conversion, and thy blessings wooed me to Repentance! Yet, O my God, seeing it is thy property more to respect the goodnesse of thine own nature, then the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that All-saving death, which he hath voluntarily suffered for all which beleve in him; Have mercy upon me according to the multitude of thy mercies: Turn thy face away from my sins, and blot out all mine iniquities: cast me not out of thy presence, neither reward me according to my deserts. For if thou dost reject me, who will receive me? or who will succour me, if thou

thou dost forsake me? But thou, O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy. For though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me. And seeing that of thy love thou didst lay down thy life for my ransome, when I was thine enemy: Oh, save now the price of thine own blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Father's sight in my behalf.

Reconcile me once again, O mercifull Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is *well pleased* with all whom thou acceptest and lovest.

And if it be thy blessed will, remove this sicknesse from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends, which depend upon me: and procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously, and wisely I shall *redeem the time*, which heretofore I have so lewdly and profanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sicknesse; direct me, O Lord, I beseech thee, by thy divine providence, to such a Physician and helper, as that (by thy blessing upon thy means) I may
recover

recover my former health and welfare again. And (good Lord) vouchsafe, that as thou hast sent this sicknesse unto me, so thou wouldest likewise be pleased to send thine holy Spirit into my heart, whereby this present sicknesse may be sanctified unto me; that I may use it as thy School wherein I may learn to know the greatnesse of my misery, and the riches of thy mercy: that I may be so humbled at the one, that I despair not of the other: and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my Salvation in thy All-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections; and that by nature, I am angry and froward under every crosse and affliction; O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me, then I shall be able to endure and suffer. Give me grace to behave my self in all patience, love, and meeknesse, unto those that shall come and visit me: that I may thankfully receive, and willingly embrace all good counsels and consolations from them: And that they may likewise see in me such good examples of patience, and hear from me such godly lessons of comfort, as may be arguments of my Christian faith and profession, and instructions unto them, how to behave themselves, when it shall please thee to visit them with the like affliction or sicknesse. I know, O Lord, I have deserved to die; and I desire not longer to live, then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and
grant

grant me longer life. But if thou hast, according to thine eternal decree, appointed by this sicknesse to call for me out of this transitory life : I resign my self into *thine hands*, and holy pleasure ; *thy blessed will be done*, whether it be by life or by death. Only, I beseech thee of thy mercy, forgive me all my sins, and prepare my poor soul, that by a true faith, and unfained Repentance, she may be ready against the time that thou shalt call for her out of my sick and sinfull body. O heavenly Father, who art the *bearer of prayers*, *hear thou in heaven this my prayer*, and in this extremity grant me these requests, not for any worthinesse that is in me, but for the merits of thy beloved Son Jesus, my only Saviour and mediator ; for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own words I conclude this my imperfect prayer, saying,

Our Father which art in heaven, &c.

Having thus reconciled thy self unto God in Christ ;

1. Let thy next care be to *set thy house in order*, as *Isay* advised King *Ezekias* ; making thy last will and Testament (if it be not already made.) If it be made, then peruse it, confirm it, and for avoiding all doubts and contentions, publish it before witnesses : that (if God call for thee out of this life) it may stand in force, and unalterable, as thy last *Will and Testament* ; and so deliver it locked or sealed up in some Box, to the keeping of a faithfull friend, in the presence of honest witnesses.

2. But in making thy *Testament*, take a religious Divines advice, how to bestow thy benevolence ;

lence; and some honest Lawyers counsell to contrive it according to law.

Dispatch this before thy sicknesse doth encrease, and thy memory decay; lest otherwise thy *Testament* prove a Doremment, and so be another mans fancy, rather then thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy health time: it will neither put thee further from thy goods, nor hasten thee sooner to thy death; but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thine house is set in order, thou shalt be better inabled to set thy soul in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion according to thine ability in thy life time; that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholding unto thee, and not thou unto them. But if thou keep all in thy hands whilst thou livest, they may thank death and not thee, for the portion that thou leavest them. If thou hast no children, and the Lord hath blest thee with a great portion of the goods of this world, and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work, to the trust of others; seeing thou seest how most of other mens *Exequitors*, prove almost *Executioners*: and if friends be so unfaithfull in a mans life, how much greater cause hast thou to distrust their fidelity, after thy death?

Lamentable experience sheweth, how many
O dead

dead mens *Wills* have of late either been quite *concealed*, utterly overthrown, or by cavils and quirks of law frustrated or altered : whereas by the law of God, the will of the dead should not be violated ; but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the day of the resurrection will be a *just judge*, both of the quick and dead. And if any thing should hap in his will to be ambiguous or doubtfull, it should be construed, as it might come nearest to the honour of God, and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the actors that do them ; not on the kingdom wherein they are suffered to be done : And let other rich men be warned by such wretched examples, not to *marry* their minds to their money, as that they will do no good with their goods, till death devour them. Considering therefore the shortnesse of thine own life, and the uncertainty of others just dealing after thy death, in these unjust dayes ; let me advise thee (whom God hath blessed with ability, and an intent to do good) to become, in thy life time, thine own administrator ; make thine own hands thy Executors, and thine own eyes thy overseers : cause thy Lanthorn to give her light before thee and not behind thee ; give God the glory, and thou shalt receive of him in *due time* the reward, which of his grace and mercy he hath promised to thy good works.

4. Having thus set thy house and soul in order (if the *termind number of thy dayes* be not expired) GOD will either have mercy upon thee, and say, *Spare him (O killing malady) that he go not down into the pit ; for I have recei-*

ved a reconciliation. Or else his Fatherly providence will direct thee to such a Physician, and to such means, as that by his blessing upon their endeavours thou shalt recover, and be restored to thy former health again. But in any wise take heed that thou, nor none for thee, send to *Sorcerers, Wizards, Charmers, or Incanters*, for help: for this were to leave the *God of Israel*, and to go to *Baalzebub the god of Ekron* for help, as did wicked *Ahaziah*; and to break thy vow which thou hast made with the blessed *Trinity* in thy *Baptisme*: and be sure that God will never give a blessing by those means which he hath accursed: but if he permits Satan to cure thy body, fear lest it tend to the damnation of thy soul. Thou art tried: beware.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physician, then in the Lord, as *Asa* did; of whom it is said, that *he sought not to the Lord in his disease, but to the Physician*: which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectually. Use therefore the Physician, as Gods instrument; and Physick as Gods means: And seeing it is not lawfull without prayer to use ordinary food, 1 *Tim.* 4. 4. much lesse extraordinary Physick, (whose good effect depends upon the blessing of God) before thou takest thy Physick, pray therefore heartily to God, to blesse it to thy use, in these or the like words.

A Prayer before taking of Physick.

O Mercifull Father, who art the Lord of health and of sicknesse, of life and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again: I come

unto thee as to the onely Physician, who canst cure my soul from sin, and my body from sicknesse; I desire neither life nor death, but refer my self to thy most holy will: For, *though we must needs die; and being dead, our lives are as water spilt upon the ground which cannot be gathered up again*: yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use, and (by the lawfull use thereof) to expect thy blessing upon thine own means, to the curing of their sicknesse, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy Fatherly hand: I beseech thee therefore, that as by thy blessing on a *lump of dry figs*, thou didst heal *Ezechias* sore, that he recovered; and by *seven times washing* in the river of *Jordan*, didst cleanse *Naaman* the Syrian of his leprosie; and didst restore the man that was blind from his birth, by *anointing his eyes with clay and spittle*, and sending him to wash in the pool of *Siloam*; and by touching the hand of *Peters* wives mother, didst cure her of her feaver: and didst restore the woman that *touchèd the hem of thy Garment*; from her *bloudy issue*: So it would please thee of thine infinite goodnesse and mercy, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sicknesse and pain, and restore me to health and strength again. But if the number of those dayes which thou hast appointed for me, to live in this vale of misery, be at an end, and that thou hast sent this sicknesse as thy messenger, to
call

call me out of this mortall life; then (L O R D) let thy blessed will be done: for I submit my will to thy most holy pleasure. Only I beseech thee increase my faith and patience, and let thy grace and mercy be never wanting unto me; but in the midst of all extremities, assist me with thy holy Spirit, that I may willingly and cheerfully resign up my soul (the price of thine own blood) into thy most gracious hands and custody. Grant this, O Father, for Jesus Christ his sake; to whom with thee, and the holy Ghost, be all honour and glory, both now and evermore, *Amen.*

Meditations for the sick.

WHilest thy sicknesse remaineth, use often (for thy comfort) these few meditations, taken from the ends wherefore God sendeth afflictions to his children: those are ten.

1. That by afflictions, God may not onely correct our sins past, but also work in us a deeper loathing of our naturall corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good father, who suffers his tender babe to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the *child of God* may say with *David*, *It is good for me that I have been afflicted, that I may learn thy statutes: for, before I was afflicted, I went astray, but now I keep thy word.* And indeed (saith *St. Paul*) *we are chastened of the Lord, because we should not be condemned with the world.* With one crosse God maketh two cures: the chastisement of sins past, the prevention of sin to come. For though the eternal punishment of sin, (as it proceedeth from Justice)

is fully pardoned in the sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporall chastisement of sin; for this proceedeth only from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, that *his sins were forgiven*, yet that the sword of (chastisement) should not depart from his house, and that his child should surely die. For GOD, like a skilfull Physician, seeing the soul to be poysoned with the setting of sin; and knowing that the raging of the flesh will prove the ruin of the spirit, ministreth the bitter pill of affliction, whereby the reliques of sin are purged, and the soul more soundly cured; the flesh is subdued, and the spirit is sanctified, Oh the odiousnesse of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly!

2. God sendeth affliction, to seal unto us our adoption: For every child whom God loveth he correcteth. And he is a Bastard that is not corrected. Yea, it is a sure note, that where God seeth sin, and smites not, there he detests and loves not. Therefore it is said, that he suffered the wicked sons of *Eli* to continue in their sins without correction, because the Lord would slay them. On the other side, there is no surer token of Gods Fatherly love and care, then to be corrected with some crosse, as oft as we commit any sinfull crime. Affliction therefore is a seal of adoption, no sign of reprobation. For the purest corn is clearest fanned, the finest gold is ofttest tried: the sweetest grape is hardest pressed, and the truest Christian heaviest crossed.

3. God sendeth affliction to wean our hearts from

from too much loving this world and worldly vanities : and to cause us the more earnestly to desire and long for *eternal life*. For as the children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan* : so (were it not for the crosses & afflictions of this life) Gods children would not so heartily long, and willingly desire for the kingdom of Heaven, for we see many *Epicures*, that would be content to forego heaven, on condition that they might still enjoy their earthly pleasures ; and (having never tasted the joyes of a better) how loath are they to depart this life ? whereas the Apostle (that saw heavens glory) tells us that there is no more comparison betwixt the joyes of eternal life and the pleasures of this world, then there is betwixt the *filthiest dung* and the *pleasantest meat* ; or betwixt the stinkingest dung-hil and the fairest bed-chamber. As therefore a loving nurse puts *wormwood* or *mustard* on the breast, to make the child the rather to forsake the dug : so God mixeth sometimes affliction with the pleasures and prosperity of this life, lest (like the children of this generation) they should forget God, & fall into too much love of this present evill world ; and so by riches grow proud ; by famine insolent ; by liberty wanton ; and spurn with their heel against the Lord, when they wax fat. For if Gods children love the world so well, when (like a curst step-mother) she mis-useth and strikes us, how should we love this harlot, if she smiled upon us, and stroaked us, as she doth her own worldly brats ? Thus doth God (like a wise and loving father) imbitter with crosses the pleasures of this life to his children, that (finding

in this earthly state no true and permanent joyes) they might sigh, and long for eternall life, where firm and everlasting joyes are only to be found.

4. By affliction and sicknesse God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and tryeth their faith, as the *Gold-smith* doth his gold in the furnace, to make it shine more glistering and bright: he stirreth us up to pray more diligently and zealously, and proveth what patience we have learned all this while in his School. The like experience he maketh of our hope, love, and all the rest of our Christian vertues: which without this triall will rust like iron unexercised; or corrupt like standing waters, that either have no current, or else are not poured from vessel to vessel, whose taste remaineth, and whose scent is not changed. And rather then a man should keep still the scent of his corrupt nature to damnation; who would not wish to be changed from state to state by crosses and sicknesse to salvation? For as the *Camomile* which is trodden, groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltiest waters, so those souls are most precious unto Christ, who are most exercised and afflicted with his crosse.

5. God sendeth afflictions to demonstrat unto the World the trueness of his childrens love and service: Every hypocrite will serve GOD whilst he prospereth and blesteth him, as the Devil falsly accused *Job* to have done: but who (save his loving child) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea, and cleave unto him most inseparably, when he seemeth (with the greatest

greatest frown and disgrace) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemy: yea, then to say with *Job*, *Though thou Lord kill me, yet will I put my trust in thee.* The loving and serving of God, and trusting in his mercy in the time of our correction and misery, is the truest note of an unfeined child and servant of the LORD.

6. Sanctified affliction is a singular help to further our true conversion, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* *Egypt's* burdens made *Israel* cry unto God. *Dauid's* troubles made him pray. *Hezekiah's* sicknesse made him to weep: And misery drove the prodigal child to return and sue for his fathers grace and mercy. Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who (if they had health and prosperity as others,) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the Ark of *Noah*, the higher it was tossed with the Flood, the neerer it mounted towards heaven; so the sanctified soul, the more it is exercised with affliction, the neerer it is lifted towards God. Oh, blessed is that crosse that draweth a sinner to come (upon the knees of his heart) unto Christ, to confesse his own misery, and to implore his endlesse mercy! Oh, blessed, aye blessed be that Christ, that never refuseth the sinner that commeth unto him, though weather-beaten by affliction and misery.

7. Affliction worketh in us pitie and compassion towards our fellow-brethren, that be in d

stresse and misery : whereby we learn to have a fellow-feeling of their calamities; & to condole their estate, as if we suffered with them. And for this cause Christ himself would suffer, and be *tempted in all things like unto us* (sin onely excepted) *that he might be a merciful high Priest, touched with the feeling of our infirmities.* For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ;

Non ignare mali miseris succurrere Christo.

Our frailty sith (O Christ) thou didst perceive.

Condole our state who still in frailty cleave.

8. God useth our sicknesses and afflictions, as means and examples both to manifest unto others the faith and vertues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, then to behold a true Professor (in the extreamest sicknesse of his body) supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him, *that the hope of the godly is a far more precious thing then that flesh and blood can understand, or mortal eyes behold in this vale of misery.* And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us: the greatnesse of the miseries, and crosses which oftentimes we endure, would make us doubt whether we be the children of God or not.

And

And to this purpose Saint James saith, *G O D made Job and the Prophets an example of suffering adversity, and of long patience.*

9. By afflictions God makes us conformable to the image of Christ his Son, who being the *Captain of our salvation, was made perfect through sufferings.* And therefore he first bare the crosse in shame, before he was crowned with glory; and did first taste gall, before he did eat the honey-comb: and was first derided *King of the Jews*, by the souldiers in the high Priests hall, before he was saluted *King of glory*, by the Angels in his Fathers courts. And the more lively our heavenly Father shall perceive the image of his natural Son to appear in us, the better he will love us; and when we have for a time borne his likenesse in his sufferings, and *fought and overcome*, we shall be crowned by Christ, and with Christ sit on his throne, and of Christ receive the precious White stone, and Morning-star, that shall make us shine like Christ for ever in his glory.

10. Lastly, that the godly may be humbled in respect of their own state and misery: and God glorified by delivering them out of their troubles and afflictions, when we call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straightly mark iniquities*, he shall find in him just cause to punish him for his sin: yet the Lord in mercy doth not alway in the affliction of his Children respect their sins: but sometime layeth afflictions and crosses upon them for his glories sake. Thus our Savior Christ told his Disciples, that *the man was not born blind for his own, or his parents sin; but that the work of God should be shewed on him.* So he told them likewise, that

Lazarus

Lazarus sickness was not unto death; but for the glory of God. Oh, the unspeakable goodness of God, who turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory.

These are the blessed and profitable ends, wherefore God sendeth sicknesse and affliction upon his children: whereby it may plainly appear, that afflictions are not signs either of Gods hatred, or of our reprobation: but rather tokens and pledges of his fatherly love unto his Children, whom he loveth, and therefore chasteneth them in this life; where upon repentance there remains hope of pardon, rather than to refer the punishment to that life where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the Primitive Church, were wont to give God great thanks for afflicting them in this life. So the Apostles rejoiced that they were counted worthy to suffer for *Christs Name*, *Act. 5. 41.* And the *Christian Hebrews* suffered with joy the spoiling of their goods, knowing that they had in heaven a better and an induring substance, *Hebr. 10. 34.* And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous, but grievous; yet afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised.* Pray therefore heartily, that as GOD hath sent unto thee this sicknesse: so it would please him to come himself unto thee, with thy sicknesse: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

Medita.

*Meditations for one that is recovered
from sicknesse.*

IF GOD hath of his mercy heard thy prayers, and restored thee to thine health again; consider with thy self:

1. That thou hast now received from God, as it were another life: Spend it therefore to the honour of God, in newnesse of life. Let thy sin die with thy sicknesse: but live thou by grace to holinesse.

2. Be not the more secure that thou art restored to health, neither insult in thy self that thou hast escaped death: but think rather, that God (seeing how unprepared thou wast) hath of his mercy heard thy prayer, spared thee, and given thee some little longer time of respite: that thou mayst both amend thy life, and put thy self in a better readinesse against thee time that he shall call for thee without further delay, out of this world. For although thou hast escaped this, it may be thou shalt not escape the next sicknesse.

3. Consider how fearfull a reckoning thou hadst made before the judgement seat of Christ by this time, if thou hadst died of this sicknesse. Spend therefore the time that remaines so, as that thou mayest be able to make a more chearfull account of thy life, when it must be expired indeed.

Put not far off the day of death: thou knowest not for all this how near it is at hand, and (being so fairly warned) be wiser. For if thou be taken unprovided, the next time thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed *amendment*

ment and newnesse of life ; Thou hast vowed a vow unto God, defer not to pay it : for he delighteth not in fools : pay therefore that thou hast vowed. The unclean spirit is cast out : Oh, let him not re-enter with seven worse then himself. Thou hast sighed out the groans of contrition : Thou hast wept the tears of repentance : thou hast washed in the pool of Bethesda, streaming with five bloody wounds, not of a troubling Angel, but of the Angel of Gods presence, troubled with the wrath due to thy sins, who descended into hell, to restore thee to saving health and heaven. Return not now with the dog to thine own vomit : nor like the washed sow to wallow again in the mire of thy former sins & uncleanness : lest being intangled and overcome again with the filthinesse of sin (which now thou hast escaped) thy latter end prove worse then thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, the man cured of his 38. years disease. Behold, thou art made whole : sin no more, lest a worse thing come unto thee. Secondly, to the woman taken in adultery ; Neither do I condemn thee ; Go thy way, and sin no more. Teaching us how dangerous a thing it is to relapse and fall again into the former excesse of riot : take heed therefore unto thy wayes, and pray for grace, that thou mayest apply thy heart unto wisdom, during that small number of dayes which yet remain behind. And for thy present mercy and health received, imitate the thankfull Leper, and return unto God this or the like thanksgiving.

*A thanksgiving to be said of one that
is recovered from sicknesse.*

O Gracious and mercifull Father, who art the Lord of health and sicknesse, of life and death, who killest, and makest alive, who bringest down to the grave, and raiseth up again; who art the only preserver of all those that trust in thee: I, thy poor and unworthy servant, having now (by experience of my painfull sicknesse) felt the grievousnesse of misery due unto sin, and the greatnesse of thy mercy in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my prayers and restored me to my health and strength again, do here (upon the bended knees of my heart) return (with the thankfull Leper) to acknowledge thee alone to be the God of my health and Salvation, and to give thee the praise and glory, for my strength and deliverance out of that grievous disease and malady, and for thus returning my mourning into mirth, my sicknesse into health, and my death into life. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto death. I looked (from the day to the night) when thou wouldest make an end of me: I did chatter like a Cran or a Swallow: I mourned (as a Dove) when the bitterness of sicknesse oppressed me: I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of corruption: and when I found no help in myself, nor in any other creature, saying, I am deprived of the residue of my years, I shall see man no more among the inhabitants of the world,
then

then didst thou restore me to health again, and gavest life unto me : I found thee, O Lord, ready to save me.

And now, Lord, I confesse that I can never yeeld unto thee such a measure of thanks as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodnesse with acceptable works.) Oh, that I could with *Mary Magdalen* testifie the love and thankfulnesse of my heart with abounding tears ! Oh, what shall I be able to render unto thee, O Lord, for all these benefits which thou hast bestowed upon my soul ! Surely, as in my sicknesse, when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a ransom for my sins ; so being now restored by thy Grace unto my health and strength, and having no better thing to give : Behold, O Lord, I do here offer up my self unto thee, beseeching thee so to assist me with thy Holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulnesse ; that I was not more carefull to love thee according to thy goodnesse : nor to serve thee according to thy will ; nor to obey thee according to thy Commandments ; nor to thank thee according to thy benefits. And seeing thou knowest that of my self I am not sufficient so much as to think a good thought, much lesse to do that which is good and acceptable in thy sight, assist me with thy Grace and Holy Spirit, that I may in my *prosperity* as devoutly spend my health in thy service, as I was earnest in my sicknesse to beg it at thy hands. And suffer me never to forget either this thy mercy, in
restoring

restoring me to my health, or those vowes and promises, which I have made unto thee in my sicknesse. With my new health renew in me, O Lord, a right spirit, which may free me from the slavery of sin, and establish my heart in the service of Grace. Work in me a greater detestation of all sins (which were the causes of thy anger, and my sicknesse :) and increase my faith in Jesus Christ, who is the Author of my health and Salvation. *Let thy good Spirit lead me in the way that I should walk, and teach me to deny all ungodlinesse, and worldly lusts, and to live soberly, righteously, and godly in this world,* that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; *Teach me, O God, so to number my dayes, that I may apply my heart to that spiritual wisdom, which directeth to Salvation.* And to this end, make me more zealous then I have been in Religion, more devout in Prayer, more fervent in spirit, more careful to hear, and profit by the Preaching of thy Gospel, more helpfull to my poor brethren, more watchfull over my wayes, more faithfull in my Calling; and every way more abundant in all good works. Let me (in the joyfull time of prosperity) fear the evil day of affliction; in the time of health, think on sicknesse; in the time of sicknesse, make my self ready for death; and when death approacheth, prepare my self for Judgement. Let my whole life be an expressing thankfulness unto thee for thy Grace and Mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thousand thousands of Angels, the four beasts, and twenty four Elders, and all the* creatures

creatures in heaven and in the earth, acknowledge to be due unto thee, O Father which sittest upon the throne, and to the Lamb thy Son, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance; all praise, honour, glory, and power, from this time forth, and evermore, Amen.

*Meditations for one that is
like to Die.*

IF thy sicknesse be like to increase unto death, then meditate on three things: First, how graciously God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

First, concerning Gods favourable dealing with thee.

1. Meditate, that God useth this chastisement of thy body, but as a medicine to cure thy soul, by drawing thee (who art sick in sin) to come by repentance unto Christ thy Physician, to have thy soul healed.

2. That the sorest sicknesse or painfulllest disease which thou canst endure, is nothing if it be compared to those dolours and pains, which Jesus Christ thy Saviour hath suffered for thee: when in a bloody sweat he endured the wrath of God, the pains of hell, and a cursed death, which was due to thy sins. Justly therefore may he use these words of *Jeremy*, *Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me, in the day of his fierce wrath.* Hath the Son of God endured so much for thy redemption, and will not thou a sinful man endure a little sick-

ge sickness for his pleasure, especially when it is
be for thy good.

at 3. That when thy sickness and disease is at
ch the extreamest, yet it is lesse and easier than thy
er sins have deserved. Let thine own conscience
ar, judge whether thou hast not deserved worse than
nd all that thou dost suffer.

Murmure not therefore, but considering thy
manifold and grievous sins, thank God that thou
art not plagued with far more grievous punish-
ments. Think how willingly the damned in hell
would endure thy extreamest pains a thousand
h, years, on condition that they had but the hope
w to be saved, and (after so many years) to be
y, eased of their eternal torments. And seeing that
y, it is his mercy, that thou art not rather consu-
og med than corrected, how canst thou but bear
e- patiently his temporal correction, seeing the end
y is to save thee from eternal condemnation.

4. That nothing cometh to passe in this case
unto thee, but such as ordinarily befell to others
thy brethren: who (being the beloved and un-
doubted servants of G O D when they lived on
earth) are now most blessed and glorious Saints
with Christ in heaven; as *Job*, *David*, *Lazarus*,
&c. They groaned for a time, as thou dost, un-
der the like burthen; but they are now deliver-
ed from all their miseries, troubles, and calami-
ties. And so likewise ere long (if thou wilt pa-
tiently rarry the Lords leisure) thou shalt also
be delivered from thy sickness and pains; either
by restitution to thy former health with *Job*, or
(which is far better) by being received to
heavenly rest with *Lazarus*.

5. Lastly, that God hath not given thee over
into the hand of thine enemy, to be punished
and disgraced, but (being thy loving Father)
he

he correcteth thee with his own merciful hand. When *David* had his wish, to choose his own chastisement, he chose rather to be corrected by the hand of God, than by any other means; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it cometh from the hand of G O D, from whom (though no affliction seemeth joyous for the present) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Shimeis* cursed railing with great patience; and to correct himself another time for his impatience; *I should not have opened my mouth because thou didst it; and Job* to reprove the unadvised speech of his wife: *Thou speakest like a foolish woman. What? shall we receive good at the hands of God, and not receive evil?* And though the cup of Gods wrath, due to our sins, was such a horror to our Saviours humane nature, that he earnestly prayed that it might passe from him: yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arme thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father; who would never send it, but that he seeth it to be unto thee both needful and profitable.

The second sort of Meditations are, to consider from what evils Death will free thee.

IT freeth thee from a corruptible body, which was conceived in the witnesse of flesh, the heat of lust, the stain of sin, and born in the blood

bloud of filthinesse : a living prison of thy soul, a lively instrument of sin, a very sack of stinking Dung ; the excrements of whose nostrils, ears, pores, and other passages (duly considered) will seem more loathsome then the uncleannest sink or vault. Insomuch that whereas trees and plants bring forth leaves, flowers, fruits, and sweet smells, mans body brings forth naturally, nothing but lice, worms, rottennesse, and filthy stinch. His affections are altogether corrupted, and the imaginations of his heart are only evil continually. Hence it is, that the ungodly is not satisfied with profanenesse, nor the curious with precisenesse, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the malicious with revenge, nor the lecherous with uncleannesse, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow, new fears and afflictions do still arise : here wrath lyes in wait, there vain glory vexeth ; here pride lifts up, there disgrace casts down : and every one waiteth who shall arise in the ruine of another. Now a man is privily stung with back-biters, like fiery serpents ; anon he is in danger to be openly devoured of his enemies, like Daniels Lions. And a godly man where ere he liveth, shall ever be vexed (like Lot) with Sodom's uncleannesse.

2. Death brings unto the godly an end of sinning, and of all the miseries which are due unto sin : so that after death there shall be no more sorrow, nor crying : neither shall there be any more pain : for God shall wipe away all teares from our eyes. Yea, by death we are separated from the company of wicked men ; and God taketh away merciful & righteous men from the evil to come. So he dealt with Josiah, I will gather thee to thy fathers,

thers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, untill the indignation passe over. So that as Paradise is the heaven of the souls joy : so the Grave may be termed the heaven of the bodies rest.

3. Whereas this wicked body lives in a world of wickednesse, so that the poor soul cannot look out at the eye, and not be infected; nor hear by the ear, and not be distracted, nor smell with the nostrils, and not be tainted; nor taste with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every sense, upon every temptation, is ready to betray the soul: by death the soul shall be delivered from this thralldom, and this corruptible body shall put on incorruption, and this mortall immortality, 1 Cor. 15. 53. Oh, blessed, thrice blessed be that death in the Lord, which delivereth us out of so evil a World, and freeth us from such a body of bondage and corruption.

The third sort of Meditations, to consider what good death will bring unto thee.

1. **D**Eath bringeth the godly mans soul to enjoy an immediate communion with the blessed Trinity, in everlasting blisse and glory.

2. It translateth the soul from the miseries of this World, the contagion of sin, and society of sinners, to the City of the living God, the celestially Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born, which are written in Heaven,

and

and to God the Judge of all, and to the Souls of just men made perfect, and to Jesus the Mediator of the new Covenant.

3. Death putteth the soul into the actuall and full possession of all the inheritance and happinesse which Christ hath either promised unto thee in his word, or purchased for thee by his blood.

This is the good and happinesse, whereunto a blessed death will bring thee. And what true religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into this celestiaall Paradise, where thou mayest exchange thy brasse for gold, thy vanity for felicity, thy vilenesse for honour, thy bondage for freedom, thy lease for an inheritance, and thy mortall state for an immortal life? He that doth not dayly desire this blessednesse above all things, of all others he is lesse worthy to enjoy it.

If *Cato Utricensis*, and *Cleombrotus*, two heathen men, (reading *Plato's* book of the immortality of the soul) did voluntarily, the one break his neck, the other run upon his sword, that they might the sooner (as they thought) have enjoyed those joyes; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods own Book) not to be willing to enter into those heavenly joyes, especially when their Master calls for them thither? If therefore there be in thee any love of God, or desire of thine own happinesse, or salvation; when the time of thy departing draweth near; that time, I say, and manner of death, which G O D in his unchangeable counsell hath appointed and determined before thou wast born; yeeld and surrender

render up (willingly and chearfully) thy soul into the mercifull hand of Jesus Christ thy Saviour. And to this end, when the time is come, as the angel in the sight of *Manoah*, and his wife, ascended from the altar up to heaven in the flame of the sacrifice: So endeavour thou that thy soul: in the sight of thy friends, may from the altar of a contrite heart, ascend up to heaven, in the sweet perfume of this, or the like spirituall sacrifice of prayer.

A prayer for a Sick man, when he is told that he is not a man for this World, but must prepare himself to go unto G O D.

O Heavenly Father, who art the Lord God of the spirits of all flesh, and hast made us these souls, and hast appointed us the time, as to come into this World, so (having finished our course) to go out of the same. The number of my dayes which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, beyond which I cannot passe. I know, O Lord, that if thou interest into judgement, no flesh can be justified in thy sight. And I (O Lord) of all others should appear most impure and unjust; for I have not fought that good fight for the defence of thy faith and religion, with that zeal and constancy that I should, but for fear of displeasing the world, I have given way unto sins and errours; and for desire to please my flesh, I have broken all thy commandments, in thought, word, and deed, so that my sins have taken such hold on me, that I am not able to look up, and they are more in number then the hairs of my head.

If

If thou wilt straitly mark mine iniquities, O Lord, where shall I stand? If thou weighest me in the ballance, I shall be found too light. For I am void of all righteousness, that might merit thy mercy, and loaden with all iniquities, that most justly deserve thy heaviest wrath. But, O my Lord, and my God, for Jesus Christ thy Sons sake, in whom thou art well pleased with all penitent and believing sinners, take pity and compassion upon me, who am the chief of sinners. Blot out all my sins out of thy remembrance, and wash away all my transgressions out of thy sight with the precious blood of thy Son, which I believe that he, as an undefiled Lamb, hath shed for the cleansing of my sins. In this faith I lived, in this faith I dye; believing that Jesus Christ dyed for my sins, and rose again for my justification. And seeing that he hath endured that death, and borne the burthen of that judgement, which was due to my sins, O Father, for his death and passions sake, now (that I am coming to appear before thy judgement seat) acquit and deliver me from that fearfull judgement which my sins have justly deserved: and perform with me that gracious and comfortable promise which thou hast made in thy Gospel: That whosoever believeth in thee, hath everlasting life; and shall not come into judgement, but shall passe from death unto life. Strengthen, O Christ, my faith, that I may put the whole confidence of my salvation in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience: lay no more upon me then I am able to bear, and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my out-

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ward

ward man doth decay, so my inward man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like a wise Virgin, having the wedding Garment of thy righteousness and holinesse) she may be ready to meet thee at thy comming, with Oyl in her Lamp. Marry her unto thy self, that she may be one with thee in everlasting love and fellowship. O Lord reprove Satan, and chase him away: Deliver my soul from the power of the dog. Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings, both spirituall and temporall, bestowed upon me; especially for my redemption, by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy Angels, from my youth up untill now. Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the soul of *Lazarus*) into thy heavenly Kingdom. And as the time of my departure shall approach nearer unto me: so grant, O Lord, that my soul may draw nearer unto thee: and that I may joyfully commend my soul into thy hands, as into the hands of a loving Father, and mercifol Redeemer: and at that instant, O Lord, graciously receive my spirit. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end and in the end, for Jesus Christ his sake, thy Son, my Lord and only Saviour: In whose name I give thee thy glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying. *Our Father which art in heaven, &c.*

Medita.

*Meditations against despair, or
doubting of Gods mercy.*

IT is found by continuall experience, that near the time of death (when the children of GOD are weakest) then Satan makes the greatest flourish of his strength: and assaults them with his strongest temptations. For he knoweth that either he must now or never prevail; for if their souls once get to heaven, he shall never vex nor trouble them any more: and therefore he will now bestir himself as much as he can, and labour to set before their eyes all the grosse sins which ever they committed; and the judgements of God which are due unto them, thereby to drive them, if he can, to despair; which is a grievous sin then all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy conscience more towards thy death then in thy life time:

1 Confesse thy sins unto God, not only in generall, but also in particular.

2 Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou dost injuriously or fraudulently detain or keep in thy possession any lands, or goods, that of right do belong to any widow or fatherlesse child; presume not, as thou tenderest thy souls health, to look Christ the righteous Judge in the face; unless thou dost first make a restitution thereof to the right owners: For the law of God, under the penalty of his curse, requirerh thee to restore whatsoever was given thee to keep; or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou

tookest from thy neighbour, with a fifth part for amends added to the principal. And unlesse that like *Zacheus* thou doest make restitution of such goods and lands, according to Gods law, thou canst never truly repent, and without true repentance thou canst never be saved. But though by the temptation of the devil thou hast done wrong and injury, yet if thou truly repent, and make restitution to thy power, the Lord hath promised to be mercifull unto thee, to hear the prayers of his faithful Ministers for thee, to forgive thee thy trespasse and sin, and to receive thy soul in the merits of Christs blood, as a Lamb without blemish.

3 Ask God for Christ his sake pardon and forgivenesse. And then these troubles of mind are no discouragements, but rather comforts; exercises, not punishments. They are assurances unto thee, that thou art in the right way: for the way to heaven is by the gates of hell, that is, by suffering pains in the body, and such doubtings in the mind: that thy state in this life being every way made bitter, the joyes of eternal life may relish unto thee better and more sweet.

If Satan tell thee that thou hast no faith, because thou hast no feeling: Meditate,

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou haest such doubtings, they shall not be laid unto thy charge, for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them and loves the Lord *Jesus*, shall be saved.

2. That it is a better faith to beleive without feeling, then with feeling. The least faith (so much

much as a grain of mustard seed, so much as is in an Infant Baptized) is enough to save the soul which loveth Christ, and believeth in him.

3. That the childe of God which desireth to feel the assurance of Gods favour, shall have his desire, when GOD shall see it to be for his good : for GOD hath promised to give them the water of life, who thirst for it. We have an example in Master Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake ; and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come* : meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lords leasure : Be strong and he shall comfort thine heart.*

If Satan shall aggravate unto thee the greatnesse, the multitude, and hainousnesse of thy sins : Meditate,

1. That upon true Repentance, it is as easie with God to forgive the grearest sin, as the least ; and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, then small offenders : as appears in the examples of *Manasses, Magdalen, Peter, Paul, &c.* And where sins most abounded, there doth his grace rejoyce to abound much more.

2. That God did never forsake any man, till that man did first forsake God, as appears in the examples of *Cain, Saul, Achitophel, Abaziah, Judas, &c.*

3. That God calleth all, even those sinners who are *heavy laden with sin*, and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospel witnesseth : There came unto Christ all sorts of sick sinners : the blind,

halt, lame, Lepers, such as were sick of Palsies, Dropsies, Bloody-fluxes; such as were Lunatick, and possessed with unclean spirits and devils. Yet of all those not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his sin never so great, were his disease never so grievous. Nay, he offered and gave his mercy to many who never asked it, (being moved only with the bowels of his own compassion, and the sight of their misery) as to the woman of *Samaria*, the widow of *Naim*, and to the sick man that lay at the Pool of *Bethesda*, who had been 38 years sick. If he thus willingly gave his mercy to them that did not ask it, and was found of them (as the Prophet saith) *that sought him not*; will he deny mercy unto thee, who dost so earnestly pray for it with tears? and dost, like the poor *Publican*, so heartily knock for it, with penitent fists upon a bruised and broken heart? especially when thou prayest to thy Father in the Name and mediation of **Christ**, for whose sake he hath promised to grant *whatsoever we shall ask of him*: as sure as God is true he will not. Though *Ninevies* sins had provoked the Lord to send out his sentence against them, yet upon their Repentance, he recal'd it again, and spared the City. How much more if thou likewise repentest, will he spare thee; seeing his sentence is not yet gone forth against thee? If he deferred the judgement all *Ahabs* dayes, for the external shew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unsainedly repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain* (who murdered

thered his innocent Brother) *If thou dost well, shalt thou not be accepted ?* As if he should have said, *If thou wilt leave thy envy and malice, and offer to me from a faithfull and contrite heart, both thou and thy Oblation also shall be acceptable unto me.* And to Judas (that so treacherously betrayed him) in calling him *Friend*, a sweet appellation of love ; and when Judas offered, he willingly consented with that mouth (wherein never was found guile) to kisse those dissembling lips under which lurked the poyson of aspes. Had Judas apprehended this word, *Friend*, out of the mouth of Christ, as Benbadad did the word. *Brother*, from the mouth of Achab, doubtlesse Judas should have found the God of Israel more merciful then Benbadad found the King of Israel. But God was more displeased with Cain for despairing of his mercy, then for murdering his Brother, and with Judas for hanging himself, then for betraying his Master, in that they would make the sins of mortal man, greater then the infinite mercy of the eternal God ; or as if they could be more sinfull then God was merciful. Whereas the least drop of Christs blood is of more merit to procure Gods mercy for thy Salvation, then all the sins (that thou hast committed) can be of force to provoke his wrath to thy Damnation.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater then other mens, as being sins of knowledge, and of many years continuance ; and such as whereby others have been undone : and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though he will be mercifull unto others, yet he will not be mercifull unto thee : Meditate,

1. That

1. That many (who are now in Heaven most bleifed and glorious Saints) committed in the same kind (when they lived on earth) as great, and greater fins then ever thou hast committed, and continued (before thy repented) in those fins as long as ever thou hast done. As therefore all their fins, and the continuance in them, could not hinder Gods mercy, upon their Repentance, from forgiving their fins, and receiving them into favour, no more shall thy fins, and continuance therein, hinder him from being merciful unto thee, if thou doest repent as they did: yea, upon thy Repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin, in Gods justice without Repentance, is Damnable; so the greatest sin, upon Repentance, is in his mercy pardonable. Thy greatest and inveteratest fins are but the fins of a man; but the least of his mercies is the mercy of God. Because thou knowest thine own fins, thou doubtest whether they shall be pardoned: mark how this doubtful case is resolved by God himself. Many in *Isaias* dayes thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return unto God for Grace and Mercy. But God answereth them; *Seek ye the Lord while he may be found: Call ye upon him whilst he is near.* As if he had said: Whilest life lasteth, and my word is Preached, I am near to be found of all that seek me, and pray unto me. The people reply: But we, O Lord, are grievous sinners, and therefore dare not presume to call upon thy Name, or to come near thy Holinesse. To this the Lord answereth: *Let the wicked forsake his way, and the man of iniquity his thoughts, and let*

him

him return unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly. But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong unto us. But because our sins are so great, and of such long continuance, therefore we fear least when we appear before God, he will reject us. To this God answereth again: *My thoughts* (of mercy) *are not your thoughts; neither are your wayes* (of pardoning) *my wayes: For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts.* If therefore every sinner in the World, were a World of such sinners as thou art: do thou but yet (what God bids thee) *repent and believe; and the blood of Jesus Christ, being the blood of GOD, will cleanse both thee and them from all your sins.*

2. That as God did foresee all the sins which the world would commit, and yet all those could not hinder him from loving the world, so that he gave his only begotten Son to the death, to save as many of the world as would believe and repent, much lesse shall thy sins (being the sins of the least number of the world) be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost repent and believe.

3. That if he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price as the spilling of his heart blood, how can he now but be gracious unto thee, when to save thee, will cost him but the casting of a gracious look upon thee? Look not thou therefore to the greatnesse of thy sins, but to the infinitenesse of his mercy, which is so surpassing great, that if thou puttest all thine own
 P 5 grievous.

grievous sins together, and addest unto those the sins of *Cain*, and *Judas*, and put unto them all the sins of all the reprobates in the world, (doubtlesse it would be a huge heap) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, then betwixt the least mole-hill, and the greatest mountain in a countrey. The cry of the grievoudest sin that ever we read of, could never reach up higher then unto heaven, as the cry of the sins of *Sodom*: but the mercy of God (saith David) reacheth up higher then the heavens, and so over-toppeth all our sins. And if his mercy be greater than all his works, it must needs be greater then all thy sins. And so long as his mercy is greater then the sins of the whole world, do thou but repent, there is no doubt of pardon.

If Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins again and again, and that all thy repentance was but fained, and a mocking of God; And that feeling thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. Meditate,

I. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despair; seeing that this is the common case of all the children of God in this life, who vow so oft to forbear some sin, till perceiving their weaknesse not able to perform it, they vow that they will vow no more. Their vows shew the desires of their spirituall man; their breakings the weaknesse of their corrupt flesh. And our oft slips to the same sins Christ foresaw, when he taught us to pray dayly; O
Father

Father forgive us our trespasses. And why doth Christ enjoin thee (who art but sinfull man) to forgive thy brother seven times in a day, if he shall return seven times in a day, and say, *It repenteth me*; but to assure thee that he (being the God of mercy and goodnesse it self) will forgive unto thee thy seventy times sevenfold sins a day, which thou hast committed against him, if thou return unto him by true repentance? The Israelites were cured by looking (though with weak eyes) on the brazen serpent, as oft as they were stung by the fiery serpents in the wilderness, to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the firmnesse of Gods Covenant. Though thou varieest with G O D, and the Covenant be broken on thy behalf, yet it is firm on Gods parr, and therefore all is safe enough if thou wilt return: For there is no *variablenesse with him*, neither shadow of change. He hath locked up thy Salvation, and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the keyes, which are faith and repentance; and whilest thou hast them, thou mayst perswade thy self that thy Salvation is sure and safe: For, *whom God loveth, he loveth to the end, and never repenteth of bestowing his love on them who repent and believe.*

Lastly, If Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins increase, and thy judgement draweth near: meditate,

I. That no sin (though never so great) should

should be a cause to move any Christian to despair, so long as Gods mercy, by so many millions of degrees, is greater, and that every penitent and believing sinner, hath the pardon of all his sins confirmed by the word and Oath of God, *two immutable things, wherein it is impossible that God should lie.* His word is, that at *what time soever*, a sinner, *whosoever*, doth repent of his sin, *whatsoever* (for both *time*, and *sins*, and *sinners* are indefinite) from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said: Will ye not believe my word? I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him, upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaim: *O how happy are we, when God sweareth that he wills not our damnation! Oh, what miserable wretches are we, if we will not believe G O D when he sweareth his truth unto us!* Listen, O drouping spirit, whose soul is assailed with waves of faithlesse despair; how happy were it to see many like thee and *Hezekias*, (who mourn like doves for the sense of sin, and chatter like Crans and Swallows for the fear of Gods anger) rather then to behold many who die like beasts without any feeling of their own estate, or any fear of Gods wrath, or tribunal seat, before which they are to appear? Comfort thy self, O languishing soul, for if this earth hath any, for whom Christ spilt his blood on the crosse, thou assuredly art one.

Chcar

Chear up therefore thy self in the All sufficient atonement of the blood of the Lamb, *which speaketh better things then that of Abel*; and pray for those who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed, for whom Christ died; and from whom a wounded spirit (judging rather according to his feeling then his faith) hath wrung that dolefull voice of Christ, *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly reign with him, as now thou dost suffer with him; for *Yea and Amen* hath spoken it. No sin bars a man from salvation, but onely *incredulity and impenitency*: nothing makes the sin against the holy Ghost unpardonable, but want of *repentance*. Thy unfained desire to repent is as acceptable unto God as the perfectest repentance that thou couldest wish to perform unto him.

Meditate on these *Evangelical comforts*, and thou shalt see that in the very agony of death, God will so assist thee with his Spirit, that when Satan looketh for the greatest victory, he shall receive the fowlest foil; yea, when the eye-strings are broken, that thou canst not see the light, *Jesus Christ* will appear unto thee to comfort thy soul, and his *holy Angels* will carry thee into his Heavenly Kingdom. Then shall thy friends behold thee (like *Manoahs* angel) doing wonders indeed, when they shall see a frail man in his greatest weaknesse (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitternesse of death, and all the power of Satan; and in the fire of faith, and perfume of prayer, ascend up with angels victoriously into heaven.

*An admonition to them who come
to visit the sick.*

THEY who come to visit the sick, must have a speciall care not to stand dumb and staring in the sick persons face to disquiet him, nor yet to speak idly, and to ask unprofitable questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble, but lovingly and discretly admonish him of his weaknesse, and to prepare for eternall life. One hour well spent, when a mans life is almost out-spent, may gain a man the assurance of eternall life. Sooth him not with the vain hope of this life, lest thou betray his soul to eternall death. Admonish him plainly of his estate, and ask him briefly these, or the like questions.

*Questions to be asked of a sick man
that is like to die.*

DOest thou believe that Almighty God, the Trinity of persons in Unity of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his divine providence govern the same; so that nothing comes to passe in the world, nor to thy self, but what *his divine hand and counsell* hath determined before to be done?

2. Dorest thou confesse that thou hast transgressed and broken the holy Commandments of Almighty God, in thought, word, and deed; and hast deserved for breaking his holy laws, the curse of God, which containeth *all the miseries of this life, and everlasting torments in hell fire,* when

when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in thy heart that thou hast so broken his Laws, and neglected his service and worship, and so much followed the world, and thy own vain pleasures? and wouldst thou not lead an holier life if thou wert to begin again?

4. Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Son thy Mediator, *who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy soul?*

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels, believing that Jesus Christ the only Mediator of the New Testament is able perfectly to *save them that come unto God by him, seeing he ever liveth to make intercession for them?* And wilt thou with David say unto Christ, *Whom have I in heaven but thee? And there is none upon earth that I desire beside thee.*

6. Dost thou confidently believe, and hope to be saved by the only merits of that bloody death and passion, which thy Saviour Jesus Christ hath suffered for thee, not putting any hope of Salvation in thine own merits, nor in any other means or creatures; being assuredly perswaded, *That there is no Salvation in any other: and that there is none other name under heaven whereby thou must be saved.*

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word.

word or deed? And dost thou cast out of thy heart, all malice and hatred, which thou hast born to any body: that thou mayest appear before the face of Christ (*the Prince of peace*) in perfect love and charity?

8. Dost thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still withhold from any widow or fatherlesse children, or from any other person whomsoever? Be assured that unlesse thou shalt restore, like *Zachew*, these goods and lands (if thou be able) thou canst not truly repent; and without true Repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his Judgement Seat.

9. Dost thou firmly believe that thy body shall be raised up out of the grave, at the sound of the last Trumpet? And that thy Body and Soul shall be united together again in the Resurrection day, to appear before the *Lord Jesus Christ*; and thence to go with him into the Kingdom of Heaven, and to live in everlasting blisse and Glory?

If the sick party shall answer to all these questions like a faithful Christian; then let all who are present joyn together and Pray for him, in these or the like words.

*A Prayer to be said for the sick by
them who visit him.*

O Merciful Father, who art the Lord and giver of life, and to whom belong the issues of death: we thy children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much lesse to be-
come

come suiters to thy Majesty in the behalf of others: yet because thou hast commanded us to pray one for another, especially for the sick, and hast promised that the prayers of the righteous shall avail much with thee: in the obedience therefore of thy commandment, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majesty, in the behalf of this our dear brother (or sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the restitution of his health, and a longer continuance of this life and Christian fellowship amongst us: but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this visitation, to call for him out of this mortal life; we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffered for him) that thou wouldst pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also all the offences and transgressions which ever since to this day and hour he hath committed in thought, word, and deed, against thy divine Majesty. Cast them behind thy back, *Remove them as far from thy presence, as the East is from the West;* blot them out of thy remembrance; lay them not to his charge, wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the judgements, which are due unto him for his sins; that they may never trouble his conscience, nor rise in judgement against his soul; and impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight: and in this his extremity at this time, we beseech thee look down from

from heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and misery. Pity thy wounded servant, like the good Samaritan: for here is a sick soul that needeth the help of such an heavenly Physician. O Lord, increate his faith, that he may beleeve that Christ died for him, and that his blood cleanseth him from all his sins: and either assuage his pain, or else increase his patience, to indure thy blessed will and pleasure. And, good Lord, lay no more upon him, than thou shalt enable him to bear: Heave him up unto thy self, with those sighs and groans, which cannot be expressed. Make him now to feel what is the hope of his calling; and what is the exceeding greatnesse of thy mercy and power towards them that believe in thee. And in his weaknesse, O Lord, shew thou thy strength, defend him against the suggestions, and temptations of Satan, who (as he hath all his life time) will now in his weaknesse especially, seek to assail him and devour him. O save his soul, and reprove Satan; and command thy holy Angels to be about him, to aid him, and to chase away all evil and malignant Spirits far from him. Make him more and more to loath this world, and desire to be loosed and to be with Christ. And when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peaceably and joyfully to yeeld up his soul into thy merciful hands. And do thou receive him into thy mercy, and let thy blessed Angels carry him into thy Kingdom. Make his last hour his best hour, his last words his best words, and his last thoughts his best thoughts. And when the sight of his eyes is gone,

and

and his tongue shall fail to do his office, grant,
O Lord, that his soul may (with Stephen) be-
hold Jesus Christ in heaven, ready to receive
him: and that thy Spirit within him may make
requests for him, with sighs which cannot be ex-
pressed. Teach us in him to read and see our own
end and mortality: and therefore to be careful
to prepare our selves for our last ends, and put
our selves in a readinesse against the time that
thou shalt call for us, in the like manner. Thus,
Lord, we recommend this our dear brother (or
sister) thy sick servant, unto thy eternal grace
and mercy in that prayer which Christ our Sa-
viour hath taught us, saying,

*Our Father which art in heaven, Hallowed be
thy Name, &c.*

*Thy grace, O Lord Jesus Christ, thy love, O
heavenly Father, thy comfort and consolation, O
holy Spirit, be with us all, and especially with
this thy sick servant, to the end, and in the end,
Amen.*

Let them read often unto the sick some spe-
cial Chapters of the holy Scriptures; as,

The three first Chapters of the book of *Job*.

The 14 and 9 Chapters of *Job*.

The 34 Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17 Chapter of the first of the *Kings*.

The 2, 4, and 12 Chapters of the second of
the *Kings*.

The 38, 40, and 65 Chapters of *Isaiab*.

The history of the passion of Christ.

The 8 Chapter to the *Romans*.

The 15 Chapter of the first Epistle to the
Corinthians.

The 4 of the first Epistle to the *Thessalonians*.

The

The 5 Chapter of the second Epistle to the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11 and 12 to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick party to wait upon God, by faith and patience, till he send for him; and praying the L O R D to send them a joyful meeting in the Kingdom of Heaven, and a blessed resurrection at the last day, they may depart at their pleasure in the peace of G O D.

*Consolations against impatiencie
in sicknesse.*

IF in thy sicknesse by extremity of pain thou be driven to impatiencie, meditate :

1. That thy sins have deserved the pains of hell : therefore thou mayest with greater patience indure these fatherly corrections.

2. That these are the scourges of thy heavenly Father, and the rod is in his hand. If thou dost suffer with reverence being a child, the correction of thy earthly parents, how much rather shouldst thou now subject thy self (being the child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternal good.

3. That Christ suffered in his Soul and Body far grievouser pains for thee : therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore (saith *Peter*) *If Christ suffered for you, leaving you an example, that ye should follow his steps.* And *Let us* (saith *St. Paul*) *run with joy the race that is set before*

us, looking unto *Jesus* the Author and finisher of our faith, who for the joy that was set before him endured the crosse, &c.

4. That these afflictions which now you suffer, are none other but such which are accomplished in your brethren that are in the World, as witnesseth *Peter*: Yea, *Jobs* afflictions were far more grievous. There is not one of the Saints which now are at rest in heavenly joyes, but indured as much as you do, before they went thither: Yea, many of them willingly suffered all the torments that tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the God of all grace, after that you have suffered a while; will make you perfect, establish, strengthen, and settle you. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.

5. That God hath determined the time, when thy affliction shall end, as well as the time when it began. Thirty eight years were appointed the sick man at *Bethesda's* pool: Twelve years to the woman with the bloody issue: Three moneths to *Moses*: Ten dayes tribulation to the Angel of the Church of *Smyrna*: Three days plague to *David*. Yea, the number of the godly mans rears are registred in Gods book, and the quantity kept in his Bottle.

The time of our troubles, (saith Christ) is but a *Modicum*, Gods anger lasts but a moment (saith *David*) A little season (saith the Lord:) and therefore calls all the time of our pain, but the hour of sorrow. *David*, for the swiftnesse thereof, compares our present troubles to a brook:

brook: and Athanasius to a showre. Compare the longest misery that man endures in this life to the eternity of heavenly joy, and they will appear to be nothing. And as the sight of a son safe born, makes the mother forget all her former deadly pain: So the sight of Christ in Heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been: like Stephen, who as soon as he saw Christ, forgot his own wounds, with the hor-
 rour of the grave, and terrour of the stones, and sweetly yeelded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds, *Be faithfull unto the death, and he will give thee the crown of eternal life.*

6. That thou art now called to repetitions in Christs School; to see how much faith, patience, and godlinesse you have learned all this while: And whether ye can, like *Job*, receive at the hand of God some evil, as well as you have hitherto received a great deal of good. As therefore you have alwayes prayed, *Thy will be done*, so be not now offended at this which is done by his holy will.

7. That all things shall work together for the best to them that love God: insomuch that neither death, nor life, nor angels, nor principalities, nor powers, &c. shall be able to separate us from the love of God which is in *Jesus Christ our Lord*. Assure thy self, that every pang is a prevention of the pains of hell; every respite, an earnest of heavens rest: And how many stripes do you esteem heaven worth? As your life hath been a comfort to others; so give your friends a *Christian example* to dye, and deceive the devil as *Job* did. It is but the crosse of Christ sent before, to crucifie the love of the world in thee; that

that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up (like *Simon of Cyren*) with both thy arms, his holy Crosse, carry it after him, unto him, thy pains will shortly passe, thy joyes shall never passe away.

Consolation against the fear of Death.

IF in the time of thy sicknesse thou findest thy self fearful to Die; meditate,

1. That it argueth a bastardly mind to fear that which is not: for in the Church of Christ there is no death, *Isay 25. 7, 8.* And, *whosoever liveth and believeth in Christ, shall never die, John 11. 26.* Let them fear death who live without Christ. Christians die not; but when they please God, they are like *Enoch*, translated unto God. Their pains are, but *Eliahs fiery Chariot* to carry them up to heaven: or like *Lazarus* sores, sending them to *Abrahams* bosome. In a word, if thou be one of them that like *Lazarus*, lovest *Jesus*, thy sicknesse is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life: And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly, (when they might have lived) in hope of the immortality of the soul; wilt thou being trained so long in Christs School, (and now called to the *Marriage Supper of the blessed Lamb*, *Apoc. 19. 7.*) be one of those guests that refuse to go to that joyful banquet? God forbid.

2. Remember that thy abode here, is but the second degree of thy life: for after thou hadst first

first lived nine moneths in thy mothers womb, thou wast of necessity driven thence, to live here in a second degree of life. And when that number of moneths which God hath determined for this life are expired, thou must likewise leave this, and passe to a third degree in the other World, which never ends. Which to them that live and die in the Lord, surpasseth as far this kinde of life, as this doth that which one lives in his mothers womb. To this last and excellentest degree of life, through this door, passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou fear that which is common to all Gods Elect? Why should that be uncouth unto thee which was so welcome to all them? Fear not death, for as it is the *Exodus* of a bad, so it is the *Genesis* of a better world: the end of a Temporal, but the beginning of an Eternal life.

3. Consider that there are but three things that can make death so fearful unto thee; first, the losse thou hast thereby: secondly, the pain that is therein: thirdly, the terrible effects which follow after: All these are but false fires, and causelesse fears. For the first, if thou leavest here uncertain goods, which *theeves may rob*, thou shalt find in heaven a true *treasure*, that can never be taken away: these were but lent thee, as a Steward upon accounts: those shall be given thee as thy reward for ever. If thou leavest a loving wife, thou shalt be married to Christ, which is more lovely: if thou leavest Children and Friends, thou shalt there find all thy religious Ancestors, and Children departed; yea, Christ, and all his blessed Saints and Angels, and as many of thy children as be Gods children, shall

shall thither follow after thee : thou leavest an earthly possession, and *house of clay* ; and thou shalt enjoy an *heavenly inheritance*, and mansion of glory, which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee gain? *Go home, go home*, and we will follow after thee.

Secondly, for the pain in death ; the fear of death more pains many then the very pangs of death : for many a Christian dies without any great pangs or paines : Pitch the *Anchor* of thy hope on the firm ground of the word of God who hath promised in thy *weaknesse to perfect his strength*, and not to suffer thee to be tempted above that thou art able to bear. And Christ will shortly turn all thy temporall pains to his eternall joyes.

Lastly, as for the terrible effects which follow after death ; they belong not unto thee being a member of Christ ; for Christ by his death hath taken away the sting of death to the faithfull : so that now there is no condemnation to them that are in Christ Jesus. And Christ hath protested that *He that believeth in him hath everlasting life*, and shall not come into condemnation, but hath passed from death unto life. Hereupon the holy Spirit from heaven saith, *Blessed are the dead that die in the Lord* : and that from thenceforth they rest from their labours and their works do follow them. In respect therefore of the faithfull, death is swallowed up in victory, and his sting which is sin, and the punishment thereof, is taken away by Christ. Hence death is called, in respect of our bodies, a sleep, and rest : in respect of our souls, a going to our heavenly Father, a departing in peace, a removing from this body to go to the Lord ; a dissolution of soul and
Q body

body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throwes and travell to bring forth eternall life. And who would not passe through hell to go to Paradise; much more through death? There is nothing after death, that thou needest fear; not thy sins, because Christ hath payed thy ransome; not the judge, for he is thy loving Brother; not the grave, for it is the Lords bed; not hel, for thy Redeemer keeps the keyes: not the devil, for Gods holy angels pitch their tents about thee, and will not leave thee, till they bring thee to heaven. Thou wast never nearer eternall life; glorifie therefore Christ by a blessed death. Say cheerfully, Come Lord Jesus, for thy servant cometh unto thee: I am willing, Lord, help thy weaknesse.

*Seven sanctified thoughts, and mournful
sighes of a sick man ready to Die.*

NOW for as much as God of his infinite mercy doth so temper our pain and sicknesse, that we are not alwayes oppressed with extremity: but gives us in the midst of our extremities some respite, to ease and refresh our selves, thou must have a special care (considering how short a time thou hast, either for ever to lose or to obtain heaven) to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of those short thoughts and sighs.

The first Thought.

Seeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow: ah! what is there in it, that a man should desire to live any longer in it! Oh, what a folly is it that when the *Mariner* roweth with all his force to arrive at the wished port; and that the *Traveller* never resteth till he come to his journeys end, we fear to discriy our port; and therefore would put back our Bark, to be longer tossed in this continuall tempest! we weep to see our journeys end, and therefore desire our journey to be lengthned, that we might be more tired with a foul and cumbersome way.

The spirituell sigh thereupon.

O Lord, this life is but a troublesome pilgrimage: few in dayes but full in evils: and I am weary of it by reason of my sins: Let me therefore (O Lord) intreat thy Majesty in this my bed of ticknesse, as *Elias* did under the *Juniper tree* in his afflictions: It is now enough, O Lord, that I have lived so long in this vale of misery: Take my soul into thy mercifull hands, for I am no better then my fathers.

The second Thought.

Think with what a body of sin, thou art laden, what great civill wars are contained in a little world; the flesh fighting against the Spirit, passion against reason: earth against heaven: and the world within thee, banding it self for the world without thee: and that but one onely means remains to end this conflict, death;

which (in Gods appointed time) will separate thy spirit from thy flesh, the pure and regenerate part of thy soul from that part which is impure and unregenerate.

The spirituall sigh upon the second Thought.

O Wretched man that I am, who shall deliver me from the body of this death: O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood. And, because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling, I do here from the very bottome of my heart, ascribe the whole praise and glory of my Salvation, to thy onely grace and mercy, saying, (with the holy Apostle) *Thanks be to God, which hath given me the victory, through our Lord Jesus Christ.*

The third Thought.

THINK how it behoves thee to be assured, that thy soul is Christs: for death hath taken sufficient gages to assure himself of thy body, in that all thy senses begin already to dye, save only the sense of pain; but sith the beginning of thy being began with pain, marvell the lesse if thy end conclude with dolours. But if those temporall dolours (which onely afflict thy body) be so painfull, O Lord, who can endure the devouring fire? Who can abide the everlasting burning?

The spirituall Sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only Physician that canst ease

ease my body from pain, and restore my soul to life eternall, put thy passion, crosse, and death betwixt my soul and thy judgements; and let the merits of thy obedience stand betwixt thy Fathers justice, and my disobedience, and from these bodily pains receive my soul into thine everlasting peace: for I cry unto thee with Stephen, *Lord Jesus receive my Spirit.*

The fourth Thought.

THink that the worst that death can do, is but to send thy soul sooner then thy flesh would be willing, to Christ and his Heavenly Joyes. Remember, that that worst is thy best hope. The worst therefore of death, is rather a help then a harm.

The spiritual sigh upon the fourth Thought.

O Lord Jesus Christ the Saviour of all them that put their trust in thee, forsake not him that in misery flyeth unto thy Grace for succour and mercy; O sound that sweet voice in the ears of my soul which thou spakest unto the penitent thief on the crosse, *This day shalt thou be with me in Paradise.* For I, O Lord, do (with the Apostle) from my soul speak unto thee, *I desire to be dissolved, and to be with Christ.*

The fifth Thought.

THink (if thou fearest to dye) that in Mount Sion there is no death; for he that believeth in Christ, shall never dye. And if thou darest to live, without doubt the life eternal (whereunto this life is a passage) surpasseth all. There do

all the faithfull departed (having ended their miseries) live with Christ in joyes; and thither shall all the godly which survive, be gathered out of their troubles, to enjoy with him eternal rest.

The spirituall sigh upon the fifth Thought.

O Lord, thou seest the malice of Satan, who (not contenting himself, like a roaring Lion, all the dayes and nights of our life to seek our destruction) shewes himself most busie, when thy children are weakest and nearest their end; *Lord, reprove him,* and preserve my soul. He seeks to terrifie me with death, which my sins have deserved; but let thy Holy Spirit comfort my soul with the assurance of eternal life, which thy blood hath purchased. Asswage my pain, increase my patience, (and if it be thy blessed will) end my troubles: for my soul beseecheth thee with old blessed Simeon, *Lord, now let me thy servant depart in peace according to thy Word.*

The sixth Thought.

THink with thyself what a blessing God hath bestowed upon thee, above many millions of the world; that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast grace to dye in the true Christian Faith, and to be buried in the Sepulchre of Gods Servants; who all wait for the hope of Israel, and raising of their bodies in the resurrection of the just.

The

*The spirituall sigh upon the sixth
Thought.*

O Lord Jesus Christ, who art the Resurrection and the life, in whom whosoever believeth, shall live though he were dead, I believe, that whosoever liveth, and believeth in thee shall never die: I know that I shall rise again in the Resurrection of the last day: For I am sure that thou my Redeemer livest: and though that after my death worms destroy this body, yet I shall see thee my Lord and my God, in this flesh. Grant therefore, O Christ, for thy bitter death and passion sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence: Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the World.

The seventh Thought.

THink with thy self how Christ endured for thee a cursed death, and the wrath of God which was due to thy sins; and what terrible pain and cruel torments the Apostles, and Martyrs, have voluntarily suffered for the defence of Christs faith, when they might have lived by dissembling or denying him: How much more willing shouldst thou be to depart in the faith of Christ; having lesse pains to torment thee, and more means to comfort thee?

*The spirituall sigh upon the seventh
Thought.*

O Lord, my sins have deserved the pains of Hell and eternal death: much more these fatherly corrections wherewith thou dost afflict

me. But O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious blood: And receive my soul into thine heavenly Kingdom: For into thine hands, O Father, I commend my Spirit, and thou hast redeemed me, O Lord, thou God of truth.

The sick person ought now to send for some godly and religious Pastor.

IN any wise remember (if conveniently it may be) to send for some godly and religious Pastor, not only to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous Prophet, and Elders of the Church) but also upon thy confession and unsained repentance, to absolve thee of thy sins. For as Christ hath given him a calling to baptize thee unto repentance for the remission of thy sins: so hath he likewise given him a calling and power, and authority (upon repentance) to absolve thee from thy sins. I will give thee the keyes of the Kingdom of Heaven; And whatsoever thou shalt bind upon earth, shall be bound in Heaven; And whatsoever thou shalt loose on earth, shall be loosed in Heaven. And again, Verily I say unto you, whatsoever ye bind on earth, shall be bound in Heaven, and whatsoever ye loose in earth, shall be loosed in Heaven. And again, Receive ye the holy Ghost, whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. This Doctrine was as Ancient in the Church of God, as Job; for Elihu tels him, That when God strikes a man with maladie on his bed, so that his soul draweth neer the grave, and his life to the buriers: if there be any messenger with

with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c. And answerable hereunto saith St. James, If the sick have committed sins (upon his repentance and the prayers of the Elders) they shall be forgiven him. These have power to shut Heaven, and to deliver (the scandalous and impenitent sinners) to Satan; for the weapons of their warfare are not carnal, but mighty through God, to cast down, &c. and to have vengeance in readinesse against all disobedience. They have the key of loosing, therefore the power of absolving.

The Bishops and Pastors of the Church, do not forgive sin by any absolute power of their own (for so only Christ their Master forgiveth sins) but Ministerially, as the servants of Christ, and Stewards to whose fidelity the Lord and Master hath committed his keys; and that is, when they do declare and pronounce, either publicly, or privately, by the Word of God, what bindeth, what looseth, and the mercies of God to penitent sinners, or his judgement to impenitent and obstinate persons: and so do apply the general promises, or threatnings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on earth) declare whom he remitteth and bindeth, and to whom he will open the gates of Heaven, and against whom he will shut them. And therefore it is not said, Whose sins ye signifie to be remitted, but whose sins ye remit. They then do remit sin, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus, John 11. 44. And as no water could wash away Naamans Leprosie, but the water of Jordan, (though other rivers were as clear, because the promise was

annexed to the water of *Jordan*, and not of other rivers) so, though another man may pronounce the same words, yet have they not the same efficacy and power to work on the conscience, as when they are pronounced from the mouth of *Christs Ministers*, because that the promise is annexed to the Word of God in their mouthes: for them hath he chosen, separated and set apart for this work, and to them hath he committed the *Ministry and word of reconciliation*, by their holy calling, and ordination they have received the *Holy Ghost*, and the *Ministeriall power* of binding and loosing. They are sent forth of the Holy Ghost, for this work whereunto he hath called them.

And Christ gives his Ministers power to forgive sins to the penitent, in the same words that he teacheth us in the Lords Prayer, to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in Heaven, *in foro judicii*, the same he declareth on earth by his reconciling Ministers, *in foro pœnitentia*. So that as God hath reconciled the world to himself by Jesus Christ: So hath he (saith the Apostle) given unto us the *Ministry of reconciliation*.

He that sent them to Baptize, saying, *Go and teach all Nations, baptizing them, &c.* sent them also to remit sins, saying, *As my Father sent me, so send I you: whose soever sins ye remit, they are remitted unto them, &c.* As therefore none can Baptize, (though he use the same water and words) but only the lawfull Minister which Christ hath called and authorized to this divine and Ministerial Function; so though others may
comfort

comfort with good words, yet none can absolve from sin, but only those to whom Christ hath committed the holy *Ministry and word of reconciliation*: and of their absolution Christ speaketh, *he that heareth you, heareth me*. In a doubtfull title thou wilt ask the counsel of thy skilful Lawyer; in peril of sicknesse thou wilt know the advice of thy learned Physician; and is there no danger in dread of damnation, for a sinner to be his own Judge?

Judicious Calvin teacheth this point of Doctrine most plainly: *Et si omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of remission of sins: insomuch as they are said to remit sins and to loose souls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed, and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastour; and that he desire his private endeavour for the application of some comfort to his soul, whose office it is (both publikely and privately) to administer Evangelicall consolation to Gods people.

Beza highly commendeth this practice; and Luther saith, That he had rather lose a thousand worlds, then suffer private confession to be thrust out of the Church. Our Church hath ever most soundly maintained the truth of this Doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish auricular confession, which they thrust upon the souls of Christians, as an Expiatory sacrifice, and a meritorious satisfaction.

tisfaction for sin; racking their consciences to confesse, when they feel no distresse, and to enumerate all their sins, which is impossible: that by this means they might dive into the secrets of all men, which oft times hath proved pernicious, not onely to private persons, but to publick States. But the truth of Gods word is, that no person having received *orders* in the Church of *Rome*, can truly absolve a sinner: for the keys of absolution are two: the one is the key of authority, and that onely Christ hath: the other is the key of ministry, and this he gives to his Ministers, who are therefore called the ministers of Christ, *The Stewards of Gods mysteries: the Ambassadors of reconciliation, Bishops, Pastors, Elders, &c.* But Christ never ordained in the New Testament, any order of sacrificing priests, neither is the name of *ιερεὺς*, which properly signifieth *Sacerdos*, or *sacrificing priest*, given to any officer of Christ, in all the New Testament: Neither do we read in all the New Testament of any who confessed himself to a priest, but *Judas*. Neither is there any reall *Priest*, in the New Testament, but onely Christ. Neither is there any part of his Priest-hood to be now accomplished on *earth*, but that which he fulfilleth in heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing priests; and that Popish priests scorn the name of ministers of the Gospel, to whom onely Christ committeth his keys; it necessarily followeth, that no Popish priest can truly either excommunicate or absolve any sinner, or have any lawfull right to meddle with Christs keys. But the Antichristian abuse of this divine ordinance, should not abolish the lawfull use thereof be-

twixt Christians and their pastors in cases of distresse of conscience for which is was chiefly ordained.

And verily, there is not any means more excellent to humble a proud heart, nor to raise up an humble spirit, then this spiritual conference between the pastor and the people committed to their charge. If any sin therefore troubleth thy conscience, confesse it to Gods Minister, ask his counsell, and if thou dost truly repent, receive his absolution: And then doubt not, *in foro conscientia*, but thy sins are as verily forgiven on earth, as if thou didst hear Christ himself, *in foro judicii*, pronouncing them to be forgiven in heaven. *Qui vos audit, me audia*; He that heareth you, heareth me. Try this, and tell me, whether thou shalt not find more ease in thy conscience, then can be expressed in words. Did profane men consider the dignity of this divine calling, they would the more honour the calling, and reverence the persons.

The sick man (having thus eased his conscience, and received his absolution) may do well (having a convenient number of faithfull Christians joyned with him) to receive the holy Sacrament of the Lords Supper; to encourage him in his faith, to discourage the devill in his assaults. In this respect the Councel of Nice termeth this Sacrament, *Viaticum*, the souls provision for her journey. And albeit the Lords Supper be an Ecclesiasticall action, yet for as much as our Lord (at the first institution) celebrated it in a private house, and that St. Paul termeth the houses of Christians the Churches of Christ, and that Christ himself hath promised to be in the midst of the faithfull, where but two or three are gathered together in his Name; I see
no

no reason, but if Christians desire it (when they are not through sicknesse able to come to the Church) but that they should receive, and Pastours ought to administer unto them the Sacraments at home. He sheweth more simplicity then knowledge, who thinks that this savours of a private masse: for a masse is called *private*, not because it is said in a private house, but because (as Bishop *Jewel* teacheth out of *Aquinas*) the Priest receiveth the Sacrament himself alone without distribution made unto others, and then it is private, although the whole parish be present, and look upon him. There is as much difference between such a communion, and the Antichristian idoll of a private masse, as there is betwixt heaven and hell. For at a communion in a private family upon such an extraordinary occasion Christ his institution is observed: Many faithfull brethren meet together, and tarry one for another. Christ his death is remembred and shewed, and the minister together with the faithfull and the sick party, do communicate. Mr. *Calvin* saith, *That he doth very willingly admit the administering of the Communion to them that are sick, when the case and opportunity so requireth.* And in another place he saith, *That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every moneth with the whole Church; for then shall they not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. *Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but*

it extends it self to the whole time of mans life afterwards : the efficacy whereof did men thoroughly understand they should not need to be often exhorted to receive it.

Pastores omnes hic exoratos velim, in hujus controversia statum penitus intraspicientes, nec fideles ex hac vita migrantes, & panem vitæ petentes viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non sit qui frangat eis.

As therefore when a wicked liver dieth, he may say to death, as *Ahab* said to *Elijah*, *Hast thou found me, O my enemy?* so on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face; he may say of death, as *David* said of *Abimaaz*, *Let him come, and welcome: for he is a good man, and cometh with good tidings:* he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And as the *Red Sea* was a gulf to drown the *Egyptians* to destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a sink to hell and condemnation; but to the godly the gate to everlasting life and salvation. And one day of a blessed death, will make amends for all the sorrows of a bitter life.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon *Jesus Christ* thy Saviour.

A Prayer at the yeelding up of the Ghost.

O Lamb of God, which by thy bloud hast taken away the sins of the World, have mercy upon me a sinner, *Lord Jesus receive my Spirit, Amen.*

When the sick party is departing, let the faithfull that are present kneel down, and commend his soul to God, in these or the like words.

O Gracious God, and mercifull Father, who art our refuge and strength, and a very present help in trouble; lift up the light of thy favourable countenance at this instant upon thy servant, that now cometh to appear in thy presence; wash away, good Lord, all his sins; by the merits of *Christ Jesus blood*, that they may never be laid to his charge. Increase his faith, preserve and keep safe his soul from the danger of the Devil, and his wicked Angels, comfort him with thy holy Spirit, cause him now to feel that thou art his loving Father, and that he is thy childe by Adoption, and Grace. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul as thou didst the penitent thief into thy Heavenly Paradise. Let thy blessed Angels conduct him thither as they carried the soul of *Lazarus*: and grant unto him a joyfull resurrection at the last day. O Father, hear us for him, and hear thine own Son our only Mediator, that sits at thy right hand, for him and us all, even for the merits of that bitter death and passion which he hath suffered for us.

In

In confidence whereof we now recommend his soul into thy Fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say to thee, *Our Father which art in Heaven, &c.*

Thus far of the Practise of Piety in dying in the Lord.

Now followeth the Practise of Piety in dying in the Lord.

THE Practise of Piety in dying for the Lord, is termed *Martyrdom*.

Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and to confirm all, to embrace the truth thereof. To this kind of death Christ hath promised a crown. Be thou faithfull to the death, and I will give thee the crown of life. Which promise the Church so firmly believeth, that they termed Martyrdom it self a crown: and God, to animate Christians to this excellent prize, would by a prediction, that Stephen, the first Christian Martyr, should have his name of a Crown.

Of Martyrdom there are three kinds:

1. *Solo voluntate*, in will only: as *John the Evangelist*, who (being boyled in a Cauldron of Oyl) came out rather annointed then sod, and died of old age at *Ephesus*.

2. *Solo opere*, in deed only: as the *Innocents of Bethlehem*.

3. *Voluntate & opere*, both in will and deed; as in the primitive Church, *Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus*, and thousands. And in our days, *Cranmer, Latimer, Hooper, Ridoley, Farrar, Bradford, Philpot, Sanders*,

ders, Glover, Taylor, and others innumerable : whose fiery zeal to Gods truth, brought them to the flames of Martyrdom, to seal Christs faith. It is not the cruelty of the death, but the innocency and holinesse of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdom, because science in Gods word must direct conscience in mans heart. For they who killing the Apostles in their erroneous consciences, thought *they did God good service* : and *Paul of zeal breathed out slaughters against the Lords Saints*. Now whether the cause of our *Seminary Priests* and *Iesuits* be so holy, true and innocent, as that it may warrant their consciences to suffer death, and to hazard their eternal salvation thereon, let *Pauls* Epistle written to the ancient Christian *Romans* (but against our new Antichristian *Romans*) be judge. And it will plainly appear, that the Doctrine which St. Paul taught to the ancient Church of *Rome*, is *ex diametro* opposite in 26. Fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For St. Paul taught the Primitive Church of *Rome*.

1. That our Election is of Gods free Grace, and not *ex operibus praevisis*, Rom. 9. 11. and 11. 5, 6.

2. That we are justified before God by faith only, without good works, Rom 3. 20. 28. and 4. 2. &c. and 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 18. and 11. 6. and 6. 23.

4. That those Books only are Gods Oracles, and canonical Scriptures, which were committed

red to the custody and credit of the Jews, Rom. 3. 2. and 1. 2. and 16. 16. Such were never the Apocrypha.

5. That the holy Scriptures have Gods authority; Rom. 9. 17. and 3. 4. and 11. 32. conferred with Galat. 3. 21. Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the holy Scriptures, Rom. 10. 1. 2. and 15. 4. and 16. 26.

7. That all images made of the true God are very idols; Rom. 1. 23. and 2. 22. conferred.

8. That to bow the knee religiously to an image, or to worship any creature, is meer idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

9. That we must not pray unto any, but to God onely, in whom we believe, Rom. 1. 13. 14. and 8. 15. 27. Therefore not to Saints and Angels.

10. That Christ is our onely Intercessour in Heaven, Rom. 8. 34. and 5. 2. and 16. 27.

11. That the only sacrifice of Christians, is nothing but the spirituall sacrificing of their souls and bodies to serve God in holinesse and righteousnesse, Rom. 12. 1. and 15. 16. therefore no real sacrificing of Christ in the Masse.

12. That the religious worship, called *dulia*, as well as *latria*, belongeth to God alone; Rom. 1. 9. and 12. 11. and 6. 18. conferred.

13. That all Christians are to pray unto God in their own native language, Rom. 14. 11.

14. That we have not of our selves, in the state of corruption, free will unto good, Rom. 7. 18. &c. and 9. 16.

15. That concupiscence in the regenerate is sin, Rom. 7. 7. 8. 10.

16. That the Sacraments do not confer grace

ex opere operato, but sign and seal that it is conferred already unto us, *Rom.* 4. 11. 12. and 22. 8. 29.

17. That every true believing Christian may in this life be assured of his salvation, *Rom.* 8. 9. 16. 35, &c.

18. That no man in this life, since *Adams* fall, can perfectly fulfill the commandments of God, *Rom.* 7. 20. &c. and 3. 19. &c. and 11. 32.

19. That to place religion in the difference of meats and dayes, is superstition, *Rom.* 14. 3. 5, 6, 17, 23.

20. That the imputed righteousness of Christ, is that onely that makes us just before God, *Rom.* 4. 9. 17, 23.

21. That Christs flesh was made of the seed of *David* by Incarnation: not of a wafer cake by Transubstantiation, *Rom.* 1. 3.

22. That all true Christians are Saints, and not those whom the Pope only doth Canonize, *Rom.* 1. 7. and 8. 27. and 2. 15, 31. and 16. 2. 15. and 15. 25.

23. That *ipse*, Christ, the God of peace, and not *ipsa* the woman, should bruise the Serpents head, *Rom.* 16. 20.

24. That every soul must of conscience be subject, and pay tribute to the higher powers, that is, the Magistrates, which bear the sword, *Rom.* 13. 1, 2, &c. And therefore the Pope and all Prelates must be subject to their Emperours, Kings, and Magistrates, unlesse they will bring damnation upon their souls, as Traitors that resist God and his Ordinance, *Rom.* 13. 2.

25. That *Paul* (not *Peter*) was ordained by the grace of God to be the chief Apostle of the Gentiles, and consequently of Rome, the chief City of the Gentiles, *Rom.* 15. 15, 16, 19, 20, &c. and 11. 14, & 16. 4.

26. That

26. That the Church of *Rome* may erre, and fall away from the true Faith, as well as the Church of *Jerusalem*, or any other particular Church, *Rom. II. 20, 21, 22.*

And seeing the new upstart Church of *Rome* teacheth in all these, and in innumerable other points clean contrary to that which the Apostle taught the *primitive Romans*, let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick Faith, which the Apostle taught the old *Romans*? And whether we have not done well to depart from them, so far as they have departed from the Apostles Doctrine? And whether it be not better to return to *St. Pauls* truth, then still continue in *Romes error*? And if this be true, then let *Iesuits* and *Seminary Priests* take heed and fear, least it be not faith, but faction; not truth, but Treason; not Religion, but Rebellion; beginning at *Tybur*, and ending at *Tyburn*; which is the cause of their deaths. And being sent from a troublesome *Apostatical Sea*, rather then from a peaceable *Apostatical Seat*, because they cannot be suffered to perswade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign, to raise Rebellion, to move Invasion, to stab and poison *Queens*, to kill and murder *Kings*, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged and quartered: and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear, that the Miracles of *Lipsius* two Ladies, *Bluntstons* Boy, *Garnets* Straw, and the Maids fiery Apron will not suffice to clear that these men are not Murderers of themselves, rather then Martyrs of Christ.

And

And with what conscience can any Papist count *Garnet* a Martyr, when his own conscience forced him to confesse that it was for Treason, and not for Religion that he died? But if the Papists of such a Gun-powder Gospel be Martyrs, I marvel who are Murderers? If they be Saints, who are *Scythians*? And who are *Canibals* if they be *Catholiques*?

But leaving these, if they will be filthy, to their filchinesse still, let us (to whose fidelity the Lord hath committed his true faith, as a precious *depositum*) pray unto God that we may lead a holy life, answerable to our holy faith, in piety to Christ, and obedience to our King: that if our Saviour shall ever count us worthy that honour to suffer Martyrdom for his Gospels sake: be it by open burning at the Stake, as in *Queen Maries* dayes; or by secret murthering, as in the *Inquisition house*; or by outrageous Massacring, as in the *Parisian mattens*, in being blown up with Gun-powder, as was intended in the Parliament House: we may have grace to pray for the assistance of his Holy Spirit, so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the Evangelical truth which we have professed in our lives: That in the dayes of our lives we may be blessed by his word, in the day of death, be blessed in the Lord, and in the day of Judgement, be the blessed of his Father: Even so grant Lord Jesus, Amen.

A divine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous passions.

Soul.

L O R D, wherefore didst thou wash thy Disciples feet? Christ. To teach how thou shouldst prepare thy self to come to my Supper.

S. Lord, wherefore wouldst thou wash them thy self? C. To teach thee humilitie, if thou wilt be my disciple.

S. Lord, wherefore didst thou before thy death institute thy last Supper? C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldst thou go to such a place where Judas knew to find thee?

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldst thou begin thy passion in a Garden? C. Because that in a Garden thy sin took first beginning.

S. Lord, wherefore did thy three select disciples fall so fast asleep, when thou beganest to fall into thy agonie? C. To shew that I alone wrought the work of thy Redemption.

S. Lord, why were there so many plots and snares laid for thee? C. That I might make thee to escape all the snares of thy ghostly hunter.

S. Lord, why wouldst thou suffer Judas (betraying thee) to kisse thee? C. That by induring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world.

S. Lord, why wouldst thou be sold for thirty pieces

pieces of silver? C. That I might free thee from perpetual bondage.

S. Lord, why didst thou pray with such strong crying and tears? C. That I might quench the fury of Gods justice, which was so fiercely kindled against thee.

S. Lord, why wast thou so affraid, and cast into such an agony? C. That suffering the wrath due to thy sins thou mightest be more secure in thy death, and find more comfort in thy crosses.

S. Lord, wherefore didst thou pray so oft and so earnestly, that the cup might passe from thee?

C. That thou mightest perceive the horreur of that curse and wrath, which being due to thy sins, I was then to drink and indure for thee.

S. Lord, wherefore didst thou after thy wish, submit thy will to the will of thy Father?

C. To teach thee what thou shouldst do in all thy afflictions: and how willingly thou shouldst yeeld to bear with patience that crosse, which thou seest to come from the just hand of thy heavenly Father.

S. Lord, wherefore didst thou sweat such drops of water and blood? C. That I might cleanse thee from thy stains and bloody spots.

S. Lord, why wouldst thou be taken when thou mightest have escaped thine enemies?

C. That thy spiritual enemy should not take thee, and cast thee into prison of utter darkness.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples? C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, wherefore wouldst thou stand to be apprehended alone? C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

S. Lord

S. Lord, wherefore was the young man caught by the souldiers and unstript of his linnen; who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest;

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands all my Disciples, who otherwise had been worse handled by them, than was that young man.

S. Lord, wherefore wouldst thou be bound?

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denyed of Peter?

C. That I might confesse thee before my Father, and thou mightst learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

S. Lord, wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?

C. That none should despise the means which God hath appointed for their conversion though they seem never so mean.

S. Lord, wherefore didst thou at the Cock crowing, turn and look upon Peter?

C. Because thou mightest know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou mightest perceive that it was I that did away thy scarlet sins.

S. Lord, wherefore wouldst thou be crowned with thornes? C. That by wearing thorns, the first fruits of the curse, it might appear, that it is I which take away the sin and curse of the World, and crown thee with the crown of life and glory.

S. Lord, why was a reed put into thy hand?

C. That

C. That it might appear that I came not to break the bruised Reed.

S. Lord, wherefore wast thou mocked of the Jews? C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Sampson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle? C. That I might cleanse thy face from the shame of sin.

S. Wherefore, Lord, were thine eyes hood-winked with a vaile? C. That thy spirituall blindness being removed, thou mightest behold the face of my Father in Heaven.

S. Lord, wherefore did they buffet thee with fists and beat thee with staves? C. That thou mightest be freed from the strokes and tearings of infernall fiends.

S. Lord, wherefore wouldst thou be reviled?

C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy face disfigured with blows and bloud? C. That thy face might shine glorious, as the Angels in Heaven.

S. Lord, wherefore wouldst thou be so cruelly scourged? C. That thou mightest be freed from the sting of conscience, and whips of everlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilats bar? C. That thou mightest at the last day be acquitted before my judgement seat.

S. Lord, wherefore wouldst thou be falsely accused? C. That thou shouldest not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange judge? C. That thou being redeemed from the captivity of a hellish tyrant, mightest be restored to God whose own thou art by right.

S. Where-

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3

S. Wherefore, O Christ, didst thou acknowledge that Pilate had power over thee from above?

C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all principalities and powers.

S. Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Roman President to Caesar of Rome? C. To shew that the Cafarian, and Pontifician policy of Rome should chiefly persecute my Church, and crucifie me in my members.

S. But why, Lord, wouldst thou be condemned?

C. That the law being condemned in me, thou mightst not be condemned by it.

S. But why wast thou condemned, seeing nothing could be proved against thee? C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the city? C. That I might bring thee to rest in the heavenly city.

S. Lord, why did the the Jewes compell Simon of Cyrene, comming out of the field, to carry thy crosse? C. To shew the weaknesse whereunto the burthen of thy sins brought me; and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem.

S. Lord, why wast thou striped of thy garments?

C. That thou mightest see how I forsook all to redeem thee.

S. Lord, wherefore wouldst thou be lifted up upon a crosse? C. That I might lift thee up with me to heaven.

S. Lord, wherefore didst thou hang upon a cursed tree? C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree.

S. Lord, wherefore wouldest thou hang between two Theeves? C. That thou my deare soul mightst have place in the midst of heavenly Angels.

S. Lord, wherefore were thy hands and feet nailed to the Crosse? C. To enlarge thy hands to do the works of righteousness: and to set thy feet at liberty, to walk in the wayes of peace.

S. Lord, wherefore did they crucifie thee in Golgatha, the place of dead mens skuls? C. To assure thee, that my death is life unto the dead.

S. Lord, why did not the souldiers divide thy seamlesse coat? C. To shew that my Church is one, without rent and Schism.

S. Lord, wherefore didst thou taste Vinegar and Gall? C. That thou mightest eat the bread of Angels, and drink the water of life.

S. Lord, why saidst thou upon the crosse, It is finished? C. That thou mightest know that by my death the Law was fulfilled, and thy redemption effected.

S. Lord, why didst thou cry out upon the Crosse, My God, my God, why hast thou forsaken me?

C. Lest thou being forsaken of God, shouldst have been driven to cry in the pains of hell: Wo, and alas, for evermore.

S. Lord, wherefore was there such a generall darknesse when thou didst suffer and cry out on the Crosse? C. That thou mightest see an image of those hellish pains which I suffered, to deliver thee from the endlesse pains of hell, and everlasting chains of darknesse.

S. Lord, why wouldest thou have thine arms nailed abroad? C. That I might embrace thee more lovingly, my sweet soul.

S. Lord, why did the thief that never wrought good before, obtain Paradise upon so short repentance? C. That

C. That thou mayst see the power of my death, to forgive them that repent, that no sinner need despair.

S. Lord, why did not the other thief which hanged as near thee, obtain the like mercy?

C. Because I leave whom I will to harden themselves in their lewdnesse to destruction; that all should fear and none presume.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yeelding up the ghost?

C. That it might appear that no man took my life from me, but that I laid it down of my self.

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands? C. To teach thee what thou shouldst do, being to depart this life.

S. Lord, wherefore did the vail of the Temple rend in twain at thy death? C. To shew that the Leviticall Law should be no longer a partition wall between Jews and Gentiles: and that the way to Heaven is now open to all believers.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death? C. For horreur to hear her Lord dying; and to upbraid the cruell hardnesse of sinners hearts.

S. Lord, wherefore did not the souldiers break thy legs, as they did the thieves who hanged at thy right and left hand? C. That thou mightest know, that they had not power to do any more unto me, then the Scripture had foretold that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a spear? C. That thou mightest have a way to come nearer mine hearr.

S. Lord, wherefore ran there out of thy precious side blood and water? C. To assure thee, that I was slain indeed, seeing my heart blood gush-

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ed out, and the water which compassed mine heart, flowed forth after it: which once spilt, man must needs dy.

S. Lord, *wherefore ran the blood first by it self, and the water afterwards by it self out of thy blessed wound?* C. To assure thee of two things: 1. That by my blood-shedding, justification and sanctification were effected to save thee. 2. That my Spirit by the conscionable use of the water in baptisme, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorifie me.

S. Lord, *wherefore did the graves open at thy death?* C. To signifie, that death by my death, had now received his deaths wound, and was overcome.

S. Lord, *wherefore wouldst thou be buried?*

C. That thy sins might never rise up to judgement against thee.

S. Lord *wherefore wouldst thou be buried by two such honourable Senators, as Nicodemus, and Joseph of Arimathea?* C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

S. Lord, *wherefore wast thou buried in a new Sepulchre, wherein was never man laid before?*

C. That it might appear, that I and not another arose: and that by mine own power, not by anothers vertue; like him that revived at the touching of *Elisha's* bones.

S. Lord, *wherefore didst thou raise up thy body again?* C. That thou mayst be assured that thy sins are discharged, and that thou art justified.

S. Lord, *wherefore did so many bodies of thy Saints (which slept) arise at thy resurrection?*

C. To give an assurance that all the Saints shall

shall arise by the vertue of my Resurrection, at the last day.

S. Lord, what shall I render unto thee for all these benefits? C. Love thy Creator, and become a new creature.

The Soules Soliloquie, ravished in contemplation of the passion of our Lord.

WHAT hast thou done, O my sweet Saviour, and aye blessed Redeemer, that thou wast thus betrayed of *Judas*, sold of the Jews, apprehended as a malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst be thus openly arraigned, accused falsely, and unjustly condemned before *Annas* and *Cajaphas*, the Jewish Priests, at the judgement seat of *Pilate* the Roman President? What was thine offence? or to whom didst thou ever wrong, that thou shouldst be thus pityfully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face spit upon, and covered as it were with shame? to have thy garments parted, thy hands and feet nailed to the crosse; to be lifted up upon the cursed tree, to be crucified among thieves, and made to taste Gall and Vinegar? and in thy deadly extremity, to endure such a sea of Gods wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruel spear, and thy precious blood to be spilt out before thy blessed Mothers eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much

much amazed but to think upon it ! I inquire for thine offence, but I can find none in thee; no, not so much as *guile to have been found in thy mouth*. Thine enemies are challenged, and none of them dare *rebuke thee of sin*. Thine accusers (that are suborned) agree not in their witness, the Judge that condemnes thee openly, cleareth thy innocency : his *wife* sends him word, that she was warned in a dream, that thou wast a just man, and therefore should take heed of doing injustice unto thee. The *Centurion* that executes thee, confesseth thee of a truth, *to be both a just man, and the very Son of God*. The thief that hangeth with thee, justifieth thee *that thou hast done nothing amisse* ; what is the cause then, O Lord, of this thy cruell ignominy, passion and death ? I, O Lord, I am the cause of these thy sorrows : my sins wrought thy shame, mine iniquities are the occasions of thy injuries : I have committed the fault, and thou art plagued for the offence : I am guilty, and thou art arraigned : I committed the sin, and thou sufferedst the death : I have done the crime, and thou hangedst on the Crosse. Oh the deepnesse of Gods love ! Oh the wonderfull disposition of heavenly grace ! Oh the unmeasurable measure of divine mercy ! The wicked transgresseth, and the just is punished ; the guilty is let escape, and the innocent is arraigned ; the malefactor is acquitted, and the harmlesse condemned. What the evil man deserved, the good man suffereth ; the servant doth the fault, the master endures the stroakes. What shall I say ? Man sinneth, and God dyeth. O Son of God ! who can sufficiently expresse thy love ? or commend thy pity ; or extoll thy praise ? I was proud, and thou art humbled : I was disobedient, and thou becamest obedient :

I did eat the forbidden fruit, and thou didst hang on the cursed tree : I played the glutton, and thou didst fast : evil concupiscence drew me to eat the pleasant apple, and perfect charity led thee to drink of the bitter cup : I assayed the sweetness of the fruit, & thou didst taste the bitterness of the gall. Foolish *Eve* smiled when I laughed, but blessed *Mary* wept when thy heart bled and died. O my God, here I see thy goodness, and my badness : thy justice, and my injustice : the impiety of my flesh, the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake : *What shall I render unto thee for all thy benefits bestowed upon me a sinfull soul ?* Indeed, Lord, I acknowledge that I owe thee already for my creation, more then I am able to pay ; for I am in that respect bound with all my powers and affections to love and adore thee. If I owed my self unto thee, for giving me my self in my creation ; what shall I now render unto thee, for giving thy self for me to so cruell a death to procure my redemption ? Great was the benefit, that thou wouldst create me of nothing ; but what tongue can sufficiently expresse the greatnesse of this grace, that thou didst redeem me with so deer a price when I was worse then nothing ? Surely, O Lord, if I cannot pay the thanks which I owe thee ; (and who can pay thee, who bestowest thy grace without either respect of merit, or regard of measure ?) it is the abundance of thy blessings that makes me such a bankrupt that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of thy love.

But, O my Lord, thou knowest, that since the losse of thine image, (by the fall of my first unhappy

unhappy parents) I cannot love thee with all my might and my minde, as I should: therefore as thou didst first cast thy love upon me, when I was a childe of wrath, and a lump of the lost and condemned world; so now, I beseech thee shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of heart, love my neighbour for thy sake, and love thee above all for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my Redemption: without which it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed me this assistance of thy Holy Spirit; suffer me, O Heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despisest me for my iniquities, as I have deserved; yet be merciful unto me for the merits of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery, which might move anger and passion? yet behold the merits of thy Son, and thou shalt see enough to move thee to mercy and compassion. Behold the mystery of his incarnation; and remit the misery of my transgression: And as oft as the wounds of thy Son appear in thy sight; Oh let the woes of my sins be hid from thy presence.

As oft as the rednesse of his blood glisters in thine eyes; Oh let the guiltinesse of my sin be blotted out of thy Book. The wantonnesse of my flesh provoked thee unto wrath; Oh, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserve to suffer, which God made man, cannot merit to have forgiven? When I consider the greatnesse of thy passion; then do I see the trueness of that saying, *that Jesus Christ came into the World to save the chiefest sinners.* Darest thou then, O Cain, say, *that thy sins are greater then may be forgiven?* Thou liest like a murtherer. The mercies of one Christ, are able to forgive a whole World of *Cains*, if they will believe and repent. The sins of all sinners are finite: the mercies of God are infinite. Therefore, O Father, for the bitter death and bloody passions sake, which thy Son Jesus Christ hath suffered for me, and I have now remembered unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knock, with the man that would borrow the Loaves, until thou arise and open unto me thy gates of Grace. And if thou wilt not bestow on me thy Loaves; yet, O Lord, deny me not the Crumbs of thy mercy, and those shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward

inward heart, (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: *Create in me, O Christ, a new heart, and renew in me a right spirit*, and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning other sinful souls unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the devill. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of *Lazarus*, into thy Kingdom. Receive me then into that most joyful Paradise; which thou didst promise unto the penitent thief, which at his last gasp upon the Crosse, so devoutly begged thy mercy and admission into thy Kingdom, Grant this, O Christ, for thy own Name sake, to whom (as is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever, Amen.

F I N I S.

James Chadwick

er,